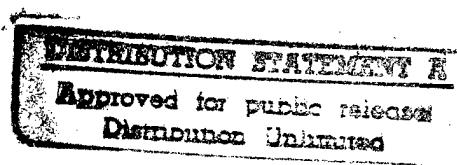


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19 October 1983



USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1467

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19 October 1983

USSR REPORT
POLITICAL AND SOCIOLOGICAL AFFAIRS

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INTERNATIONAL

LATVIAN SCIENTIST NOTES DISTRUST OF USSR IN U.S. ANTI-WAR GROUPS

Riga CINA in Latvian 17 Jun. 83 p 4

[Interview with Dr Ivars Knets, chief of the Biomechanical Laboratory at the Institute of Polymer Mechanics by V. Hermanis: "Among the Distraught Americans"]

[Text] Recently, Dr Ivars Knets, professor of technical sciences and chief of the Biomechanical Laboratory at the Institute of Polymer Mechanics visted the United States for 2 weeks. After his return he had a conversation with a CINA correspondent.

[Question] First of all about the Americans that you traveled to see this time. Possibilities of contacts are still limited for us, therefore each such break in the anti-Soviet blockade represents a special mission.

[Answer] We went upon the invitation of the organization B which was formed by several American pro-peace groups and organizations--the Norwich Peace Center, Dartmouth College, Tucker fund, United Church of Christ peace defense groups. Their main idea and reason for uniting was to start a dialogue between citizens of the USSR and the U S A on stopping nuclear armament and on strengthening peace.

As long as 2 years ago, "the Soviet peace committee" was invited to sponsor an exchange of delegations between the two countries.

And so, with a staff consisting of nine Soviet Society representatives--together with Soviet women's groups, activists, scientists, clergymen and journalists--I arrived via Montreal on the East Coast of the U S A so-called New England.

[Question] In Boston?

[Answer] No, that was Norwich, in the state of Vermont. Already during the first day each of us was assigned to two people; we lived with American families in various cities. We visited Hanover in the state of New Hampshire and St. Johnsbury, a small town in the northern part of Vermont. The road led us further to Keene, Concord and Cambridge with the world famous Harvard University and Massachusetts Institute of Technology in the state of the same name. Of course we were also in Boston.

In the history of the U.S., the New England states are considered pioneers. It was in Concord where on 19 April 1775, the British colonialists received their first military blow. From this region comes the designation "Yankee", which abroad is now applied to all Americans. The nucleus of the first 13 states was New England former bastion of English colonialism in North America. In this region, mainly in the state of Massachusetts, the spirit of Puritanism has been traditionally vigorous, as is conservatism in racial relations.

Boston has always had a high intellectual and political status in the country, and is often referred to as "America's Athens." The leading newspapers of the state of Massachusetts, THE BOSTON GLOBE, CHRISTIAN SCIENCE MONITOR were among the first overseas to criticize the Reagan administration's foreign policy ambitions.

To sum up: New England's public opinion is now more and more often preoccupied with problem global in scope. That was evident not too long ago in American and Soviet journalists' "Round Table," organized in New London and in the petitions to their congressmen in Washington by scientists at the Massachusetts Institute of Technology.

[Question] I understand that you have been to the United States a few times before. How has the mood of the people changed?

[Answer] For the first time I had the chance to meet people, whose main theme of conversation is about war and peace, the question of--to be or not to be. What to do, to avert the horrors of starting a war,--Americans are talking about that, even when they get together at a party, or while sitting in a car. Carol Duvanek, mother of three children showed us the movie she had made herself--"Pogas, pogas" (Buttons, buttons). Before that she had acquainted herself with material about Hiroshima, with strong emotions she unmasks "The dream of nuclear war", as a criminal, amoral scheme.

We met and got to know this woman in Norwich. Her movie, which does not lack in various light and sound effects, was also shown on a Boston educational television program.

Keene, in the outspoken conservative corner of the state of New Hampshire, held an official function--Peace Day. It could be said that that was a silent prayer for peace. In the town (a town the size of Estonia's Tartu), people formed a human chain in the city square. And silently they stand a whole hour like that every Saturday...It may be that this impression, that U.S. public opinion right now centers primarily around this essential question for mankind, is created in us because our own trip is related to this. That, of course, we have to take into account, too.

Yet without exaggeration one can maintain that Americans are distraught and anxious about tomorrow.

This time around, conversations about everyday cares, about the joys of leisure, sports, theatre, were relegated to a secondary level.

[Question] What do these worried Americans see as the way out? And do all of them comprehend the danger of the nuclear adventurism of their president and of his military advisors?

[Answer] The idea of a nuclear freeze is gaining vigorous support in these states of the U.S. We met many Americans who personally had participated in last year's large anti-war demonstration in New York on the 21th of June.

Vermonters, for example, are priding themselves that of their state's 195 towns, 177 have already declared themselves for the "Nuclear Arms Freeze", that is, for the freeze of these weapons. At that time, many had participated in the demonstration at UN headquarters with a sunny hope, and they are still wearing the insignia of this movement. On a red background a black bomb with the inscription "USSR-USA".

[Question] So then, no distinction is made between the responsibilities of the two super powers?

[Answer] It comes out that way. Although it is estimated that the peace movement is being supported by approximately 80 percent of Americans, in these circles, too, the same anti-communism can be felt, a certain distrust toward the Soviet Union. At times, for example, one hears the statement that our country does not fulfill its international treaties. Even though there is no proof of this at all. Even official American politicians admit that in this respect there are no claims against the (USSR).

In regard to the criticism of Reagan himself, it is directed more sharply against Washington's policy in Central America, especially in El Salvador. True, many of our conversation partners do not believe in the possibility of a limited, restricted nuclear war, and condemn their government's toying with the idea of a thermo-nuclear catastrophe.

[Question] And besides that--a fear syndrome?

[Answer] Yes, these are fears inoculated in the society of the Russians in general. To approximately 90 percent of Americans we were the first Soviet people they had seen with their own eyes, listened to, asked questions. Several local newspapers had published rather tendentious information concerning our arrival. Arriving were not real defenders of peace (in their thinking these are dissidents), but "KGB agents." And other things in that same vein. Somewhere else I was asked: "How were you selected?" And so on, yet when they invited us, it was they who indicated that one has to know the English language, that representatives of religious organizations and members of the USSR Academy of Sciences Institute of U.S. and Canadian studies are expected.

[Question] How are the American Peace movement activists being treated by the organs of power?

[Answer] The attitude is not the same everywhere. For example, the Peace Center of Norwich is an official institution, which is being supported by Americans themselves. Its director is Clinton Gardner, former (U.S.) Army

officer, who in 1945 participated in the liberation of the Buchenwald death camp. He has retained his dislike of Nazism to this day. Before retirement he was the head of a firm. The center is being led by an authoritative figure, and that means a lot in America. But it is not an infrequent occasion that protestors are arrested or otherwise repressed. Mary Gregory, a physician, mother of six children, spent 3 months in jail. She is a Quaker from the state of New Hampshire, who protested against the utilization of atomic energy as such. They went under the pacifist slogans. After meeting with the Governor of that state John Sununu, we ourselves, too, were convinced: This man definitely does not sympathize with the opponents of nuclear armament. A real Reaganist. A stubborn Republican.

The contrast between U.S. Democrats and Republicans has always been rather conditional. Because the former stood to gain just as much from the "Star Wars" campaign and from the nuclear armaments fever. Starting from the awaited Presidential pre-election campaign, several Democratic Senators (Alan Cranston, John Glenn and others) tried to emphasize their opposition to Reagan's plans, especially in regard to Strategic Armament Control questions. But the party stumbled on the MX vote, when at the end of May the House of Representatives as well as the Senate voted for the 625 million dollars appropriation for the production of this first strike intercontinental missile. There was triumph in the White House. The lobbyists were satisfied. As wrote the NEW YORK TIMES: "The President succeeded in defending the rocket, which is close to his heart and, at the same time, in improving his image a little, that he is not just a war monger."

So twisted is the American parliament's arithmetic. While openly arming themselves they charm the lawmakers with peace slogans. It is so necessary. Otherwise in the talks with the Russians "no concessions will be gained". It turns out, that the Democrats, too, have their fear syndrome: Just so that they cannot be accused of America's "weaknesses".

Many in the United States are worried about the possible consequences of a catastrophe, but there are quite a bit fewer of those who try to find the roots of the cause of the existing danger. An example to be considered: the book published there, LAST AID, in which all the dimensions of a nuclear war are examined from the medical point of view. Horrible, of course. Complete with all calculations of what would remain of Boston after a nuclear attack.

[Question] You told me in our previous conversation, that radio, television and the press had shown great interest in the Soviet Peace Protection Committee's delegation. How did this manifest itself?

[Answer] Representatives and stars of the press accompanied us quite frequently. And tried to zero in on everything that seemed especially useful to them. So, in a school appeared also representatives of the ABC television network.

One pert little girl asked the question: "Can you criticize your government?" The cameras, of course, were switched on. But as soon as the conversation turned to what interested the children themselves, the disappointed reporters would turn away. I myself had to go on radio in St. Johnsbury, where every

listener could ask anything direct over the telephone. I got used, to such a shelling too. Many are interested in our peace movement and in our interrelationship with the government. Americans do not right away understand why there is no opposition. They have a very narrow view on the question of human rights. When I started to tell them about our rights to; education, rest, the developing of our national culture and much else, that seemed to be a kind of revelation.

[Question] And interest about foreign policy subjects?

[Answer] That mainly concerned Afghanistan and Poland and some other countries friendly toward the Soviet Union. We answered directly and clearly. Why does the U.S. Government declare as vitally important zones territories thousands of kilometers distanced from its shores? Why should we be indifferent toward that which happens in our nearest neighboring countries! I must add here, that especially unpleasant in some places was the presence of immigrants and political renegades and their interference in the open discussions.

[Question] Were they successful in turning the rest of the Americans in their favor?

[Answer] They know how to sell themselves. One should not wonder, that during the time of the television broadcast a well-informed "sovietolog" telephoned even from Los Angeles. But I would like to tell about an occasion, which ended entirely differently. In the city council of Cambridge an open meeting with the Soviet delegation was planned. In the hall had gathered about half a hundred combattive immigrants with their slogans, and hostile racket. Then an American turned to the Mayor with these words: "I have come here to listen to the visitors and not to watch this tomfoolery." The organizers understood the hint. The Mayor greeted us in Russian. Those, who did not want to participate in the initial exchange of ideas left the hall.

[Question] Do the Americans themselves know about the 10 year old Samantha Smith's correspondence with the leader of the Soviet State?

[Answer] They do know. In those days the local press, too, write about the school girl from the state of Maine who wrote a handwritten letter to the Soviet leader Yri Andropov and was surprised to receive from him "a letter like from a friend." Samantha's father, a university instructor, had to get used to many telephone calls from reporters, amongst them was also a TASS correspondent. The newspapers cited Comrade Andropov's words, that: "We in the Soviet Union are endeavoring to do and are doing everything so that between our countries there be no war, so that there be no war on earth altogether."

After such a publication, discussion was easier for us, too. Did you read? Nobody really wants to conquer you! Listen to our words or to the anti-Soviet lies choose for yourselves....

[Question] At the Massachusetts Institute of Technology and other American scientific institutions work people whom you know personally from before. How are they reacting to mutual contacts with their previous interest or more reserved?

[Answer] I think, that there is a certain reservedness. Let us say, judging even by how actively they answer New Year's greetings. Before, American professors were themselves sending them out and gladly answered ours, but now only a very few answer us. It seems to me that this is a fear of revealing that there are contacts with the Soviet Union.

Now while I was in America, I telephoned Professor Baer in Cleveland, who had once invited me to read to their postgraduates a lecture on biomechanics. We did not have the opportunity to meet this time. I called and we had a long talk on the telephone. "I already saw you on the big screen", he said. I also raised the question of what we could do together about further contacts. Professor Baer was evasive: "You see, the situation now is such, that it will be difficult to push something through."

[Question] And other colleagues, are they just as cautious?

[Answer] At the Massachusetts Institute of Technology I visited the Center of Biomechanics, which is headed by Professor Robert Mann. I made his acquaintance in Japan in 1981, we exchanged books. I told him, that I was now here in Cambridge, in his town. Would it be possible to visit his laboratory? He agreed to it in a moment. We met and the professor kindly showed us his laboratory. He received us very cordially, amicably. He inquired, in what connection we were here. "Oh, peace movement, that is correct" he said. "The Massachusetts Institute has several departments which are working on military type topics, that's why there are often anti-war demonstrations at the institute. The scientists themselves are of the opinion, that the work that they are carrying out, should not be hidden from the public, that it should be out in the open. This work is mainly tied in with electronics, with various space oriented systems.

[Question] You said, that representatives of the organization Bridges for Peace are preparing now for a trip to the land of the Soviets. How has the presence of the Soviet delegation in New England influenced the organization's activity in America itself?

[Answer] We met with the Americans 4 to 6 times a day, in schools, universities, churches. At the Norwich school we jointly planted a small birch tree as a peace symbol.

In the state of Vermont there are two small towns, one called Moscow, the other Washington. The Americans organized a symbolic peace march; in 3 days they covered the distance between one small town to the other.

Public opinion in the United States is alarmed and disoriented, therefore, every open forum is being used, every point of view is laid out. It is significant that upon our arrival in New England Bridges for Peace was proclaimed an organization national in scale.

Thanks for the talk!

CSO: 1800/1493

INTERNATIONAL

THATCHER GOVERNMENT'S TIES TO UK MILITARY-INDUSTRIAL COMPLEX EXAMINED

PM221417 Moscow SOVETSKAYA ROSSIYA in Russian 16 Sep 83 First Edition p 5

[Article by Ernst Genri: "More Rightwing Than Churchill Himself: Conservatism and Anti-Sovietism--the Basis of the Policy of Margaret Thatcher's Cabinet"]

[Text] Many people in our country and abroad are amazed at the role played by Britain in the world today. This, it would seem, is the country with the oldest workers' movement in Europe; a country that has returned a labor government four times; a country that has long been considered one of the most liberal in the capitalist world.

And yet today Britain is conducting a reactionary domestic and foreign policy for all the world to see. It is into its 5th year of being led by the conservative leader Mrs Margaret Thatcher, whom Churchill himself would probably consider too rightwing. And she rules so autocratically that even President Reagan himself might envy her.

Since the disappearance of the South Korean plane that violated Soviet air-space in the Far East, Mrs Thatcher has been vying with Reagan in whipping up a hysterical anti-Soviet campaign. She once declared: "Anticommunism is almost in my blood." When a congress of rightwing parties from various countries was convened in the West in June of this year, the sessions were held in London and the speech of welcome was given by Mrs Thatcher. With triumph in her voice she declared that the international union of rightwing parties created at the congress "represents 150 million voters, twice as many as the socialist (reformist--e.g.) international." And the British conservatives are now clearly laying claim to the leadership of this entire rightwing camp, at least in West Europe.

How are we to read all this? What has provoked the sharp turn to the right that has happened and is happening in Great Britain? What is Mrs Thatcher's secret?

Two main causes of this shift can be noted. One relates to the British bourgeoisie, the other to a certain section of British workers.

Above all one must not lose sight of the fact that Britain was and is a true capitalist power. Certain people in Britain itself had until quite recently forgotten about this, supposing that the laborites had remade the country after the war. In some things, yes, they brought about some long-needed reforms. But basically, as far as Great Britain's fundamental class structure is concerned--no. The bourgeoisie still prevails in this country.

Here are a few figures from verified sources.

Almost one-fourth of Britain's entire national wealth belongs to 1 percent of the adult population. Over one-fourth of the national income goes to 10 percent of the population. Almost two-thirds of the land is owned by 2 percent of the population. Eighty-seven percent of the population own 6.1 percent of the land. Noble families own 32 percent of the land. In a country of 54 million inhabitants, 3.2 million of the working population are unemployed.

Such is the true infrastructure of modern Britain. The laborites failed to uproot the British bourgeoisie's political system, although they inflicted some losses on it by transferring several sectors of the economy to state ownership, thereby making monopoly capital dig its heels in. Now the conservatives are taking their revenge on the working class, trying to push the country as far back as possible by force. A number of nationalized industry enterprises are being prepared for a return to private hands.

But Mrs Thatcher does not limit herself to ultrareactionary domestic policy. From where do the British conservatives get the powers that now put them on a par with the American imperialists?

It has long been known that the postwar British economy has been experiencing a steep decline. Its one mighty positions in the world are shattered. Its gigantic colonial empire which in 1945 still numbered 432 million people has crumbled once and for all. Britain's share of the capitalist countries' industrial output has declined from second to sixth place. The pound sterling is in no state to keep pace with the dollar. The British merchant fleet, once the largest in the world, has been beaten back by the Japanese. True, Britain compensates for its losses with new revenue from the North Sea oilfields and with investment abroad, but its positions in world markets are nonetheless seriously weakened.

All this is common knowledge. Old British industry, once first in the world, is going through a serious crisis or is marking time. But alongside the oil industry there is another sector which is not only fending off disaster but, on the contrary, is actually thriving. This is the British military-industrial complex, which is sometimes forgotten about.

It is from here that the British conservatives now draw their strength, and their foreign policy is built on its lines. Arms production in Britain, a NATO member, grows year in year out. Military spending, which totaled \$5.29 billion in 1970, totaled \$31.31 billion in 1982. And the lion's share

of these sums flows into the pockets of military concerns left untouched by the laborites during their years in power.

Two of these can to a certain extent be compared to the enormous American corporations operating under Pentagon cover. They and others like them are the country's major enterprises.

They are, first, the Vickers concern, established over 130 years ago and producing, directly or through its dependent companies, all types of modern arms--planes, aircraft carriers, nuclear submarines, nuclear equipment for warships, missile launching equipment, tanks, and artillery. Also linked to Vickers are such major firms as British Aerospace (missiles), Associated Electrical Industries (electronics, formerly Metro-Vickers), and Rolls Royce (rocket motors).

This entire group belongs to NATO's permanent suppliers, and extracts super profits from it, as do the American and West German concerns.

No rightwing British Government since the end of the last century has failed to include Vickers' secret representatives. The post of defense secretary is in particular almost invariably given by the Conservative Party to a person having some "contact" with private military industry and the banks linked to it. There is nothing about this in the British constitution, but it is a fact. Vickers' major stockholders include, also by "tradition," dozens of former ministers, MP's, generals, gentry, diplomats, and even bishops, as well as thousands of small investors from the conservative section of the population. In the period between the two worlds wars, for example, Vickers' stockholders include the king's uncle, the king's valet, the king's legal adviser, and several of the king's equerries. Such things are considered usual in these circles.

After the war, for instance, one of the stockholders was General Ismay, formerly Churchill's chief of staff. All these figures are solidly behind NATO and the close alliance with the United States. Much in the present British political scene becomes understandable when one takes the affairs of the Vickers group into account.

The turnover of the other leading British military monopoly, the nuclear-chemical concern Imperial Chemical Industries (ICI), totals the enormous sum of 5,715 million pounds sterling, having increased more than 40-fold since 1947; there are over 140,000 workers and employees, and 470,000 stockholders. Eminent rightwing figures participate in this enterprise also, and the direct vested interest here in the arms race is patently obvious.

The entire secret organization that in wartime laid the foundations of Britain's nuclear industry was headed by trusted people for ICI. Uranium purification was carried out at its Springfield enterprises. It also produces explosives, strategic metal alloys, poison gases, and aircraft fuel.

The inspiration behind this monopoly was the Chamberlain family, who played such a fatal role in Britain's recent history and whose second home in the prewar years was the Conservative Party. After the war J. Anderson, a minister in Churchill's government, gained a seat on the ICI board and simultaneously became a member of the Vickers board. And he it was to whom Churchill entrusted the major management of Britain's nuclear policy.

Thus Britain's two leading military concerns to all intents and purposes comprise a single group--the most militarist monopoly group in the country. Through joint subsidiary enterprises and common directorships it is joined by other major firms, such as, for instance, Shell and Unilever.

Although the British military monopolies cannot compare with the American ones in size, they are on the whole a real military-industrial complex in the true sense of the word. The British Conservative Party was at one time considered the bastion of the old landed aristocracy and tycoons in the ordinary sectors of industry. Today it is almost impossible to imagine this party without the massively expanded postwar military-industrial complex. This is Mrs Thatcher's main secret.

One should not, however, lose sight of something else. A certain section of worker voters indisputably bears a definite share of the responsibility for the Conservative successes at the last British general election. The Labor Party lost 3 million votes at these elections and suffered the heaviest defeat in its postwar history.

There is no need to guess about the reasons. The workers turned their backs on the Laborites because they were disappointed in the party's ability to solve the major problem facing the country today--that of mass unemployment. Only the leftwing Laborites were prepared to embark on a decisive reduction in the country's debilitating military spending and transfer the funds thus freed into widespread peaceful building. The last Labor government under Callaghan did not dare take this step and many workers have not forgiven Labor.

To all appearances, these are the main reasons behind Britain's turn to the right. Is it possible to think that it will continue? In the long term it hardly seems likely.

The Conservatives are even less capable of solving the unemployment problem than the rightwing Laborites. In obedience to the military-industrial complex they clearly intend to continue spending a considerable part of all national income on military ends. Moreover they envisage denationalizing the aerospace industry, whose future owners--above all that same Vickers group--are already preparing large new delivery lists.

An extensive "modernization" program of the British submarine fleet using the American Trident nuclear missile system is currently underway. And this in spite of the deadly danger that threatens Britain as a result of such arms. As early as the "cold war" years the famous Labor Figure (K. Zilliakus)

declared: "The Americans cannot defend us, they can only launch a counter-attack over the radioactive rubble and fallout that Britain will have become."

Moreover one has to bear in mind that the British military-industrial complex is intimately tied in with the American and West German ones. Even before World War I the Vickers group cooperated with Krupps in an international syndicate to market armor plating and to produce ironclads, operating under the secret name of the "(Garveyevskaya) Company." It is now anticipated that after the already indicated denationalization of one of its subsidiary companies this same group will become the direct partner of Messerschmitt, Hitler's old military monopoly, in the West European missile consortium "Euromissiles."

The ICI group in its turn has signed agreements with American and West German military-chemical concerns. All these deals have a definite political coloring. As early as 1938 (Makgouen), head of the ICI board, traveled to the Nuremberg Nazi Rally, met Hitler, and became a leading member of London's pro-Nazi "Anglo-German Commonwealth" organization. Today the protege of the big business bosses, the British Conservative Party has again been drawn into the orbit of the international military-industrial complex.

These forces will, as before, undoubtedly push Great Britain to the right, toward an aggressive military policy. But there are limits even for Mrs Thatcher. The situation in the British isles is such that sooner or later things will inevitably come to a terrible clash between Thatcher's party and the people's masses.

CSO: 1807/12

INTERNATIONAL

BOGOMOLOV INTERVIEWED ON EAST-WEST TRADE, ECONOMISTS' MEETING

LD291643 Moscow TASS in English 1730 GMT 29 Sep 83

[*"International Meeting of Economists in Moscow"--TASS headline]*

[Text] [No dateline received]--Participants in the International "East-West Economic Relations" Meeting have voiced the unanimous opinion that any artificial obstacles in the way of the development of economic relations between socialist and capitalist states inflict reciprocal damage and are, therefore, inadmissible. This is the main outcome of the meeting which closed in Moscow, a TASS correspondent has been told by its participant, director of the Institute of Economics of the World Socialist System at the Soviet Academy of Sciences, Oleg Bogomolov.

Oleg Bogomolov praised the high scientific level of reports and businesslike approach to problems by those taking part in the debates, as well as the broad range of topics discussed.

"It is indicative," he said, "that the meeting in Moscow took place despite the U.S. administration. And its result is undoubtedly positive. I'm sure that such discussions help improve the political climate in East-West relations."

Analysing the international situation, Oleg Bogomolov said: "Various obstacles stand in the way of the development of economic ties between East and West. There are objective obstacles, like the reduction in the rates of economic development of some countries, the problem of debt payments and the related curtailment of import. But there are artificially created difficulties. They are due to U.S. pressure. These are, in particular, discriminatory measures as regards the export of some commodities from socialist countries."

"Discriminatory measures against the USSR and other socialist countries are not only absurd, but also ineffective. This was stressed by many participants in the meeting, this was ultimately acknowledged by Ronald Reagan himself," Prof Bogomolov said. He noted that only the United States indulges in measures of this sort. Socialist countries, as is known, do not introduce any sanctions, including on the sale of their technology. The German Democratic Republic, for example, sells its optics and other technical novelties to Western countries."

"As an economist," Oleg Bogomolov went on, "I can refer to the past experience when embargoes of all sorts on the sale of commodities, imposed by the U.S. administration, did not achieve their objectives. On the contrary, they stimulated the development of scientific research precisely in the affected area in the country subjected to such sanctions."

"It is a good sign," he stressed, "that businessmen and economists who attended this meeting in Moscow deemed it useful to exchange information and showed interest in normalising economic and trade relations between East and West."

Such meetings, the scientist said, have become regular. They are held every year. The next one will be held in Vienna.

CSO: 1812/6

INTERNATIONAL

FAR EAST BORDER PATROL BOAT THWARTS SPIES MASQUERADING AS FISHERMEN

PM191343 Moscow SOVETSKAYA ROSSIYA in Russian 16 Sep 83 p 2

[Special correspondent V. Sungorkin report under the rubric "The Army and Navy's Daily Life" "The Guard Goes To Intercept"]

[Text] Red banner Pacific Border District--On a map of the country this islet is no bigger than a poppy seed, you do not immediately spot it in the furthest eastern corner. But for the fishing trade the island is invaluable--powerful fish combines have grown up in its convenient bays, for the waters around here are exceptionally high.

Now, in the changeable early fall weather, the border seamen have an especially large amount of work to do--in the fishing season when shoals of salmon drawn by instinct hasten from the ocean expanses to spawn in their native streams they bring with them into our 200-mile coastal zone, sometimes even into territorial waters, foreign schooners cherishing hopes of an easy and unpunished catch....

The border patrol boat "Chukotka" left its base in the twilight. The pier glistened from the recent rain.

Once past the bay the ocean swell took the boat on its heaving back. I glanced over the navigator's shoulder and read on the map the name "World's End Cape."

When the boat set course for the ocean, Lieutenant Captain Burdun decided to have 40 winks after a sleepless night spent in straits teeming with shoals and reefs.

At that moment sailor Igro Tikhonov saw a silvery blip on the sonar.

"Target... Bearing... Range..."

Burdun came up to the bridge: "Sound the alert!"

The crew did not yet know what was awaiting it this time but was ready for any eventuality. The "Chukotka" set course for the target. And soon they saw through the mist the huge hull of a foreign tender.

They approached. And then the officers simultaneously swore under their breath--what had looked huge in the mist was only an ordinary schooner. The "Chukotka" was just in time. The schooner had finished setting the tackle--a trawl no less than 12 km in length in the path of the salmon shoals. A launch was lowered from the "Chukotka." The most complicated part was beginning. The inspection group sailed over to the schooner and came face to face with the crew.

The inspection commander, Lt Capt Pavel Zavalevskiy, introduced himself and said, "Please show your documents!"

The work had begun. Zavalevskiy, the "Chukotka's" political worker, has been serving here since 1977--straight after finishing Kiev Higher Political School he requested a posting to the Far East. During these 6 years he has learned the sea intruders' habits, so first of all he directed his group to check nooks and crannies to see if there was a false bottom somewhere, hiding places for the most valuable sea produce and for diving suits.

The border guards not only examined the ship but also took a close look at the crew. Now and then strange types do crop up during these inspections off Soviet shores--someone dressed quite properly in fisherman's garb, yet who carries out his own captain's orders awkwardly, whose face has clearly not been weathered by salt and wind, and whose hands are delicate with no trace of callouses. What are these "odd fish" doing on ships? Recently, near these islands (Yedzo Soga), an agent of the Japanese and American special services, was unmasked after dressing up as a fisherman. Shortly afterwards the schooner "Kasuga-Maru 88," packed to the gunwales with espionage equipment, was detained--Captain (Tsunaesi) Matsuda confessed under questioning to being recruited by the Japanese Public Security Agency.

Fishing Inspector V. A. Tolstikhin (during spawning, fish protection representatives go out to sea along with the border guards) started to calculate the poachers' catch. A rough glance into the schooner's hold revealed at least 15 metric tons of the red fish, but they would have to pay a fine for each individual salmon--that is the law. The skin of a sal [as received] killed by harpoon was extracted from a hiding place.

"That means another R600 fine," spat Tolstikhin.

Taking into account the major damage done to the state, and in accordance with international law, it was decided to escort the Taiwanese schooner "(Yuli)-3" No. ST-6-0644 to the Soviet shore.

The border guard sailors often have to board foreign ships. No political lecture can give a young lad such a clear conception of the life of the capitalist world as these hours spent on a foreign boat. And "(Yuli)-3" is a typical symbol of an alien life. From the exterior it looks like an advertisement--clean, ship-shape, and painted in smart blue, yellow, and red colors. Of course: the purchaser on the shore must see what a flourishing firm he has the great good fortune to be dealing with. But behind the bulkheads, hidden

from outside eyes, are rust and dirty bunks for the crew. Empty bottles roll around in every corner, there are more than a hundred of them in the engine room. The fish are just piled up, contrary to all standards of hygiene. Yet there is also a pile of ready prepared neat packaging with the most striking labels: "Highest quality produce!," "super produce!"

Sailor Borisenko checked the steering control. The schooner obeyed the rudder unwillingly, constantly trying to veer first to the right then the left. "We wouldn't have let her out of port with this safety equipment," he observed mechanically.

At sundown the fishermen pulled on jackets with large numbers painted on the back in white. They tucked into bowls of boiled rice--their dinner. The border guards got some bread and opened cans of stew. The smell of fresh bread wafted over the schooner, and the barefoot fisherman wrinkled their noses, swallowing their saliva. Fishing inspector Tolstikhin just smiled, "You ought to share with the proletariat." They did--clearly Russian bread was to their liking.

Just then the schooner's master stalked by into his cabin, absentmindedly kicking on the way a young fisherman who had slipped over. For the umteenth time Borisenko caught himself thinking that this entire schooner and its inhabitants were reminiscent of some movie or book from the school curriculum on prerevolutionary Russia. What else could a young lad, brought up near Simferopol in a worker's family, compare all this life to?

It took 3 days to bring the schooner alongside the pier and hand it over to the investigative organs. But the crew of the "Chukotka" did not succeed in touching shore--the order came to set course for (Vussol) strait. A suspicious schooner had been located there.

CSO: 1807/1

INTERNATIONAL

JEWISH WRITER DEFENDS ANTI-ZIONISM FROM CHARGE OF ANTI-SEMITISM

Kishinev SOVETSKAYA MOLDAVIYA in Russian 17 Aug 83 p 3

[Article by Ikhil Shraybman: "To the Front of the Ideological Struggle: Unmasking Anti-Soviet Slanderers"--translated from Yiddish]

[Text] I, a Jewish writer, support the activities of the Anti-Zionist Committee of the Soviet Public.

This committee has set itself the goal of countering the lies and slander used by ideological and political adventurists from the camp of international Zionism to continuously attack our Soviet country and of decisively rebuffing the anti-Sovietism which prevails above everything among today's rulers of Israel, Begin and company.

Western anti-Soviet hooligan-writers immediately began to claim that the initiative of the Soviet public in creating the anti-Zionist committee is a "manifestation of an anti-Jewish policy." Colonel-General D.A. Dragunskiy, chairman of the anti-Zionist committee, twice hero of the Soviet Union, and member of the CPSU Auditing Commission, gave a good and appropriate rebuff to this vicious slander at a committee press conference on 6 June 1983.

"This manner of Western Zionist and pro-Zionist propaganda", said D. A. Dragunskiy, "is typical for the system of disinformation and slander directed at the Soviet Union. It is well known that the Soviet people have come out decisively against any form of chauvinism, nationalism, and such misplaced nationalistic ideas as anti-Semitism and Zionism."

"It is well known that the offenses of the Israeli military have evoked the indignation of honest-minded people in all countries of the world, both Jewish and non-Jewish. In Israel itself, mass demonstrations took place. Are such protest demonstrations also illustrations of anti-Semitism?"

Indeed. It is known that thousands and thousands of Israeli citizens participated in the demonstrations against Begin's criminal policy of war and occupation. More than 400,000 people, the intelligentsia, young people, office workers, women, and men, participated in a huge anti-military demonstration in Tel-Aviv in September of last year. The demonstrators carried placards: "Begin is a killer!". Even servicemen protested against the criminal actions

of the present rulers of Israel. According to one of the latest issues of the organ of the Israeli Communist Party, DER VEG, 61 people were sentenced to various terms in prison for their refusal to serve in the army occupying southern Lebanon. More than 2,000 reservists, officers, and soldiers signed a petition against service in Lebanon.

Could this protest against the Zionist rulers of Israel also be a display of anti-Semitism? Of course, it is ridiculous even to think so.

People of good will even in Israel itself speak against Begin because his hands are covered with blood. The bloody war in Lebanon, the unprecedented massacre of refugees in Palestinian camps are black marks in the history of the people of Israel and a tragedy for them. There are many people in that country who were in Fascist death camps, where 6 million Jews were exterminated. They know very well that only because of the Soviet Union, by its victory over Hitlerism, were they able to survive and that the USSR saved millions of Jews in different countries from total Fascist extermination. An honest-minded man in Israel, as all honest-minded people in other countries, wants peace. He does not want to shed his blood for the interests of American imperialism in the Middle East. Mothers do not want their sons to fall as victims for nothing, to die on battlefields driven by nationalistic intoxication to be murderers of people. I believe that these are the reasons for the demonstrations in Israel against the Zionist rulers. The intoxication is gradually starting to dissipate. People are beginning to understand better that Begin and his clique are traitors to their own people, that they are selling their country to American moneybags, and that, in the guise of high nationally ambitious slogans, they really serve the idol of these moneybags: anti-Communism and anti-Sovietism.

How can we, Soviet Jews, Soviet people, remain indifferent to the lies and slander against our Soviet country? Only fools and ignorant ill-intentioned enemies could seriously believe the filthy lie that instances of anti-Semitic policy are possible in the Anti-Zionist Committee of the Soviet Public. It is an old and low trick to call everyone who is anti-Zionist an anti-Semite. Incidentally, the Jewish bourgeoisie once proclaimed the classic of Jewish literature, (Mendel Moykher-Sforim), an anti-Semite, because in his works, he struggled with blood-suckers and exploiters, struggled precisely with the Jewish bourgeoisie itself.

These are elementary truths, but even known truths must sometimes be repeated. Our anti-Zionism is in no way directed against the state of Israel as such. Our Soviet government has officially stated many times that the state of Israel has the right to exist. And of course, we are not against the people of Israel. On the contrary, that part of the Israelites which speaks against the ultra-Zionist Israeli rulers, against war and occupation, against genocide, for peace and friendship between peoples, and against pathological anti-Sovietism--these people are with us, and we are with them.

I am a Soviet Jewish writer. I write in my native language of Yiddish. My forefathers have lived for centuries on the land where I was born and am living. It is the source of the inspiration and expression of my works.

In my books, I gave loving tribute to Vady-Rashkov, my small hometown on the Dnestr, which Hitlerite occupiers almost completely destroyed. I told the tale of Bessarabian young people and young people of other nationalities who struggled together in the revolutionary underground, who withstood torture in the basements of Sigurantsy, who were imprisoned for years, and who sacrificed their lives so that Bessarabia could free itself from the chains of occupation and rejoin the Soviet motherland. In a number of my works, as in the works of other Soviet Jewish writers, the main hero is a contemporary Soviet Jew, a Jew who is an equal master of his life, just as all Soviet people are.

In my creative life, I have always done what was dear and sacred to me. I appeared as a writer after 1940, after Bessarabia rejoined the Soviet motherland. I have always felt the warmth and brotherhood of my colleagues: Moldavian and Russian writers. My books were published in Yiddish and, at the same time, were translated and published in the Russian and Moldavian languages in Kishinev and Moscow. I will never forget the day in 1941, when I, a young Jewish writer, was admitted as a member of the USSR Writers Union, among the first 10 members of the Moldavian Writers Union. I felt all the warmth of the brotherhood of the writers of different nationalities during the anniversary celebration organized by the Moldavian Writers Union in March of this year for my 70th birthday. I had a feeling that I was sitting surrounded by my dear blood brothers. That was one of the most beautiful days of my life. Such brotherhood between one national literature and another, between one man and another is the soul of our Soviet ideology, our Soviet way of life. This humanistic living truth is unpalatable for the foreign anti-Sovietists of all types. They slander and want to discredit it, to erase it, to see hatred and mutual mistrust instead of love between people and peoples.

Many Soviet Jewish writers who are members of the Writers Union live in Moscow, Kiev, Odessa, Birobidzhan, Lvov, Riga, Chernovtsy and other cities of our country. For 22 years, a monthly journal of the USSR Writers Union, SOVETISH GEYMLAND (SOVETSKAYA RODINA), has been published in Moscow. Our journal is recognized as the best Jewish journal in the world. Never in the history of Jewish literature has there been such a large literary journal regularly published for so long a period of time which so vividly reflects people's lives. In the almost 250 issues of the journal, Soviet Jewish writers have published scores of novels and stories, hundreds of short stories and novels, artistic sketches, essays and short and long poems. Literature is the reflection of the life of the people. Jewish literature in the Soviet Union is developing; it feels the state's attention and help, as do all the national literatures of the Soviet Union. The works created by Soviet Jewish writers in their own language are a slap in the face of each Zionist anti-Sovietist slandering the life of Jews in the USSR.

Books written by Jewish writers in Yiddish have been published year after year in Moscow by the "Sovetskiy Pisatel'" Publishing House. The Soviet state also cares about the future of our literature. A Yiddish group has been established in the higher writers courses at the Literary Institute imeni Gor'kiy in Moscow. Young writers are joining our literature. I would like to name two

of them from Kishinev: a young prose writer, Boris Sandler, who graduated this year from the higher Yiddish courses in Moscow and whose first prose collection in Yiddish was recently published by Sovietskiy Pisatel', and Mikhail Lemster, a young poet who began publishing poems of great talent last year in the SOVETISH GEYMLAND journal.

What is the fate of Jewish literature, of writers who write in Yiddish in Israel? As everyone knows well, Zionists have always discriminated against Yiddish, calling it the language of servants, the language of the gutter. Writers who write in Yiddish in Israel are considered third-rate writers. They cannot make a living as writers.

Papernikov, an old Israeli poet who wrote in Yiddish, lived to an old age in Tel-Aviv in a small attic room and did not get a better apartment.

Such are the facts. Such is the truth. And we would like everyone to know it.

With such thoughts, I approve the creation of the Anti-Zionist Committee of the Soviet Public, and I believe that an affiliate of it should be established here in Moldavia.

12478
CSO: 1807/359

INTERNATIONAL

BRIEFS

CUBAN, COLOMBIAN TRADE UNIONISTS IN BAKU--(AzerINFORM)--A group of trade union officials from Cuba and Colombia, who participated in the recently completed World Trade Union Conference on Socio-Economic Aspects of Disarmament in the Energy Industry, is in Baku. On 2 September the guests will leave for Moscow. [Excerpts] [Baku BAKINSKIY RABOCHIY in Russian 2 Sep 83 p 3]

BELGIAN DELEGATION IN BAKU--Baku BAKINSKIY RABOCHIY in Russian publishes on 2 September 1983 on page 3 a 300-word unattributed report on a 3-day visit to Baku by a delegation of the Belgium-USSR Society to discuss preparations for upcoming "Days of the Soviet Union Showing Soviet Azerbaijan" in Belgium. "The delegation included Jean-Pierre Philippard, member of the Tournai municipal government and of the leadership of the local branch of the society, and Jean-Joseph Joachim, chairman of the Huy local branch." "On 2 September the Belgium-USSR Society delegation will leave for Moscow." [Editorial Report]

ISRAELI DELEGATION IN KISHINEV--Kishinev SOVETSKAYA MOLDAVIYA in Russian publishes on 25 September 1983 on page 3 a 300-word report on a visit to Moldavia by a delegation of the Israel-USSR friendship movement. The delegation was headed by Tawfiq Tubi, a member of the movement's secretariat, and included Alex Ladin, a member of the Haifa Israel-USSR friendship movement's secretariat. Delegation members were received by V. Ye. Andrushchak, chief of the Communist Party of Moldavia Central Committee Department of Information and Foreign Relations, and by A. V. Mel'nik, secretary of the Moldavian SSR Supreme Soviet Presidium. [Editorial Report]

INDIAN DELEGATION IN TASHKENT--(UZTAG)--The working people of Uzbekistan are actively participating in the all-union month of Soviet-Indian friendship dedicated to the 36th anniversary of Indian independence and to the 12th anniversary of the Treaty of Peace, Friendship and Cooperation between the USSR and India. In honor of the red-letter day 15 August there was a festive meeting of representatives of Tashkent society. Doctor Nalkur Sripad Rao, chairman of an Indian-Soviet Friendship Society delegation which was in Tashkent, spoke at the meeting. [Excerpts] [Tashkent PRAVDA VOSTOKA in Russian 16 Aug 83 p 3]

FINNISH DELEGATION IN BAKU--(AzerINFORM) A delegation of famous Finnish public figures, who had participated in a traditional meeting of representatives of Soviet and Finnish sister-cities in Yaroslavl', spent a few days in Baku. "Fifty cities in Finland and the Soviet Union are sister-cities," said Yakko Loven, mayor of Yuvyaskyl and member of the leadership of the Finland-USSR Society. On 25 August the Finnish guests left for Leningrad. [Excerpts] [Baku BAKINSKIY RABOCHIY in Russian 25 Aug 83 p 3]

CONSULAR CONVENTION WITH GRENADA--In Saint George's G.I. Sazhenev, USSR ambassador in Grenada, and Grenadian External Affairs Minister U. Whiteman have exchanged documents on the ratification of the consular convention between the USSR and Grenada signed in Moscow 27 July 1982. [Text] [PM301414 Moscow IZVESTIYA in Russian 23 Sep 83 Morning Edition p 5]

BODYUL MEETS GRENADAN LEADER --Moscow, 28 Sep (TASS)--Maurice Bishop, chairman of the Political Bureau of the Central Committee of the New JEWEL Movement, prime minister of the People's Revolutionary Government of Grenada stayed here on September 27-28 on his way to Budapest. At the airport he was met and seen off by Deputy Chairman of the Council of Ministers of the USSR Ivan Bodyul, Deputy Foreign Minister of the USSR Viktor Komplektovm, and other officials. [Text] [LD281538 Moscow TASS in English 1442 GMT 28 Sep 83]

COOPERATION WITH NORDIC NEWS AGENCIES--Stockholm, 14 Sep (TASS)--A meeting of heads of news agencies of Sweden, Denmark, Norway and Finland has been held here. Taking part in the meeting was TASS General Director Sergey Losev, who is in Sweden at the invitation of the executive director of the Swedish Telegraph Bureau, Sven Gerentz. Expansion of cooperation among agencies and fulfilment and promotion of agreements on exchange of information were discussed. General secretary of the Swedish Foreign Ministry Pierre Schori gave a luncheon in honor of the general director of TASS, attended by the editors-in-chief of leading Swedish papers and the heads of Swedish radio and TV. [Text] [LD150956 Moscow TASS International Service in Russian 1010 GMT 14 Sep 83 LD]

TV AGREEMENT WITH FRG--Bonn, 18 Sep (TASS)--A delegation of the USSR State Committee for Television and Radio Broadcasting, which is in the FRG and led by E.N. Mamedov, first deputy chairman of the committee, has signed new protocols on cooperation with the first and second programs of FRG television. They provide for an exchange of television and radio programs, the joint preparation of television films, and an exchange of experience and technical information. [Text] [LD190247 Moscow TASS International Service in Russian 0945 GMT 18 Sep 83 LD]

SYRIAN BA'TH AIDE IN KIRGIZIA--Frunze SOVETSKAYA KIRGIZIYA in Russian on 30 August 1983 publishes on page 1 a 600-word KIRTAG report headlined "On a Foundation of Friendship and Cooperation" on a visit to Kirgizia by Abdullah Ahmar, deputy general secretary of the Arab Socialist Resurrectionist Party of Syria. Ahmar was in Kirgizia from 27 to 30 August. "On 29 August A. Ahmar was received by T. U. Usualiyev, CPSU Central Committee member and Communist Party of Kirgizia Central Committee first secretary." [Editorial Report]

INDIAN CULTURAL GROUP IN KIRGIZIA--A delegation of the Indian-Soviet Cultural Society of the State of Bihar is now visiting Kirgizia. [Excerpt] [Frunze SOVETSKAYA KIRGIZIYA in Russian 21 Aug 83 p 4]

CSO: 1807/3

NATIONAL

MEETING COMMEMORATES 'EMANCIPATION OF LABOR' GROUP

PM280837 Moscow PRAVDA in Russian 24 Sep 83 First Edition p 3

[TASS report: "In Honor of the Memorable Date"]

[Text] A scientific conference devoted to the centennial of the first Russian Marxist organization--the "Emancipation of Labor" Group--was held in Moscow 23 September. It was organized by the CPSU Central Committee Institute of Marxism-Leninism, the CPSU Central Committee Academy of Social Sciences, and the USSR Academy of Sciences.

Addressing the conference, academician A. G. Yegorov, director of the Institute for Marxism-Leninism; M. T. Iovchuk, corresponding member of the USSR Academy of Sciences; and the other speakers elucidated the historic significance of the "Emancipation of Labor" Group's activity, which laid the theoretical foundations of social democracy in Russia and took the first step toward a workers' movement.

It was emphasized at the conference that G. V. Plekhanov was the group's organizer and the first outstanding propagandizer of Marxist ideas in Russia. During the initial period of his activity he played a major role in the ideological struggle for revolutionary Marxism within the international workers' movement. V. I. Lenin highly valued G. V. Plekhanov's Marxist theoretical works, and especially his philosophical works. They were repeatedly published in our country.

It was noted that the historic experience of Russia's first Marxist organization is topical in the struggle against present-day distortions of the Marxist teaching and the falsifiers of the theory of scientific communism.

Scientists, party workers, CPSU veterans, and representatives of the capital's public took part in the conference's work.

CSO: 1800/33

NATIONAL

BRIBERY NEVER EXCUSED BY 'MITIGATING CIRCUMSTANCES'

Moscow PRAVDA in Russian 31 Jul 83 p 3

[O. Boguslavskaya article: "According to Conscience"]

[Text] "Dear comrades,

"Last year our daughter graduated from school with a gold medal and decided to enroll at a medical institute. We knew that this is difficult. And it turned out that at that time a physician whom we know directed us to the dean of the therapy faculty, and he was able to help us with the admission. The professor asked for R2,500 and would agree to nothing less. And we were forced to accept his condition. Our daughter was enrolled at the institute. As parents, our justification is our deep concern for the fate of our child. But the professor's actions must be stopped because he is avidly preying on the feelings of parents. Next year we shall try to transfer our daughter to another city. What can young people learn from these kinds of teachers?"

(From a letter to PRAVDA)

Let us ask a question that at first glance seems paradoxical: can an honest person indulge in this kind of deal with his conscience? Can we permit it even if it is once in a lifetime, under the pressure of circumstances? But let us turn from the abstract to a specific case. The authors of the anonymous letter to the PRAVDA editorial office are probably right in thinking that a professor who bargains with his official position is indeed an unsuitable teacher for young people. But what can children learn from these kinds of parents? They conceal their names while the professor's, of course, is stated. The appropriate organs, it must be thought, should investigate him, and this is already being done. We cite the letter because its very tone causes puzzlement, to put it mildly. Such holy innocence: good people were forced into this! There can be no doubt that this family considers itself quite decent in principle: the father and mother of the student even considered it necessary to fight for "the truth."

Regardless of the degree of his general education, any bribe-taker knows quite well what he is doing and what he is risking. We frequently complain of the inadequate legal competence of the broad, so to speak, masses, and we find in this the roots of violations of the law. There is no argument but that the advantages of education are great. However, with a bribe-taker the matter is more complicated and the sources of this kind of crime have nothing to do with ignorance or lack of knowledge. The bribe-taker knows the laws, if anyone should. And he gives them up because nonmaterial concepts like conscience, honesty, disinterestedness and nobility are for him simply devoid of content, imperceptible; because he does not see in them the equivalent of anything "material"--a filled coin bank, a limousine the color of the color of the white night, a diamond on a finger, or something like this. And so he never asks the question of whether or not he should take it. He takes it, of course, but in such a way that he does not get caught...

Sooner or later people recognize the brute let loose among them, and you cannot hide a warped and crippled soul. But before the law those who offer bribes and those who take them are equally liable. And this is just. There would be no bribe-takers if those who offered them were stopped. Without oversimplifying the problem, it can, notwithstanding, be asserted with complete confidence that the first thing that comes into the head of the bribe-giver is that it is possible to seize everything that he needs, to fix things when they are hard to fix, and to buy what is not in the store, in short, to achieve anything, by taking advantage of someone's greed for money. "Here, as always, demand gives birth to supply." And so it is not happenstance that the philoprogenitive family mentioned above found an evil path and went down it to squeeze the daughter into a VUZ. When things come to judgement, the dear papa and mama of the newly made daughter will get their just punishment. Good and evil will precisely delineated, and immorality will be called by its proper name. Let us hope that this is what will happen in the end.

But life is very complex, and it turns out that good and evil are not clearly marked out, that the boundary between them is sometimes easily crossed... "Few are faced with major tests of moral responsibility; but everyone undergoes minor, ordinary, everyday tests, so to speak. Not to respond to a person's greeting when you know that he is a scandalmonger for sure, or openly to speak out in defense of a colleague who is unjustly insulted by a petty boss is sometimes more difficult than diving into the water to save a drowning person. But do not these "trivia of life" put our decency to the test? Indeed they do!"

PRAVDA once published a piece about a woman who picked up a purse with a large sum of money and a ticket for an intercity bus at a crowded crossroads. The woman set off for the bus station and with difficulty found the owner of the purse among the passengers, and she was happy that she had been able to return what was lost. This piece attracted many comments, and among them was one that was unexpected. "If a person knows that his words will be heard by many," writes V.S. from Surgut, "he naturally approves the action of this woman. But to himself he certainly thinks: personally I would not go looking for these people who are always losing things... Here is an opinion: to the world, they say, no one is averse to looking good and honest, but if it is 'on the sly' without witnesses, why not play it smart?" The author of the letter concludes thus: "Decency is now in short supply."

As far as that goes, everything used to be better: cakes, and the climate, and people: they say that even the old men in ancient Greece used to grumble like this. But we must think that the human race would have long since come to an end if it had depended not on decent people but exclusively on scoundrels and dodgers. At all times a person's acts have been regulated by his conscience, and this concept itself has never lost its currency. However, at each stage in the development of society there are touchstones on which the reliability of a person's moral principles are tested. Prosperity and satiety, it turns out, can become no less serious a test than ruin and shortage, for it is precisely satiety and security that give birth to self-seekers, hypocrites and envious people. For example, here is what E. Lipskiy from Yakutiya thinks: "That is why all kinds of riffraff multiply, because we live well and have not experienced major difficulties for a long time." And so are these very difficulties created so that people can overcome them and be tempered?

No, of course not. However, E. Lipskiy's opinion is extremely widespread, but it can hardly be taken as the truth. To fight against vices in peacetime is no easier than in hard times, and maybe it is more difficult because, being shaped by the conditions of life, it assumes fair forms, and is adroitly draped in the toga of virtue.

In the selection "If the Approach Is Informal" PRAVDA recently published a letter entitled "Injury." A woman wanting to express her gratitude to a fine physician who had saved her life wrote a piece about him for the local newspaper and tried to make him a small gift. But the physician not only did not accept the gift but sharply rebuffed the grateful patient: "I will not take a bribe!" The woman was insulted: for her a gift and a bribe are quite different things and she was therefore deeply offended by the young professor's attitude toward her. The opinion of readers was divided about what was a bribe and what a gift. A worker at the "Azovstal'" metallurgical plant in Zhdanov city in Donetsk Oblast, Ye. Kolodiy, for example, suggest that "this question be resolved simply, without philosophizing. If the reward was received before treatment or during treatment, this is a bribe, pure and simple. If, on the other hand, it was received after the patient had recovered, then it must be a gift..."

However, with regard to this "on the other hand," there is a different opinion. "I think that the professor's refusal to accept the gift is quite correct," writes F. Posledkov from Rostov. "He thus protected himself against other offerings, and indeed, against idle talk. The writer of this letter was prepared to give the physician an inexpensive gift. But wealthier people would give a very expensive one. Who would balance the permissible value? Here lies the start of the road to bribery. I, a jurist, am convinced that that the struggle against bribery will be effective only if all the loopholes are closed."

We see that the approach to the problem is contradictory, even polarized. But the divergent opinion notwithstanding, I submit that the truth hardly lies on a middle path. The middle path here is quite unclear and the assessments are diffuse: "depending on the circumstances," "everything happens in life" and so forth. In life, of course, everything does happen. Who will find the

words to condemn a despairing mother if she places money in the outstretched hand of a grasping physician who is reluctant to help her sick child without a gift? But how could such a situation be possible if someone at some time had not brought this physician the first "modest gift," had not slipped him the sign of gratitude, for doing his duty!, an envelope with a certain sum into the pocket?

Is it worth crossing swords to argue about where the boundary lies between a gift and a bribe when we are talking about a physician? Why, say, are there no doubts about the infamous practice of "gifts" for a salesperson? A ten-ruble note from the top for a samovar in short supply or a suit. Three rubles to the plumber for a kopeck gasket. Any deal of this kind evokes our concerted censure. Here we discuss vice without being disturbed. The physician is no exception to this. Even if we coyly call the tribute to the physician a gift, the purport of the deed remains unaltered. In any event, this is now no longer gratitude but payment "for labor." Even if we give not money but a bottle of perfume, a vase, or two volumes of Hemingway, how, in essence, do these elegant gifts differ from Gogol's notorious borzois?

Somehow unnoticed, little by little the word "to thank," since time immemorial meaning a state of the soul, an attitude of one person to another, has acquired a material nuance that is somehow alien to it. We have "thanked" the physician, the dressmaker, the salesperson, the television man, even the teacher. A ruble or a gift, it is all the same. And no matter what we might say, following this, what we feel in our souls is not gratitude but a quite different feeling: we have settled a debt. We have paid for kindness, for attention, for support! Do we not pay in order to rid ourselves of the burden of gratitude, in order to feel that we owe no further obligation?

"This is the way it is," writes engineer L. Nikandrova from Krasnodar. "Even though you disdain it, are ashamed of it, you thrust the box of candies at the nurse. If she does not take it you are unhappy that you have offended someone; if she does, you think it is not much to give, and again you feel awkward for yourself and for her. And who thought up the gift, anyway?"

More precisely, you probably cannot even say. The discrepancy in "this is the way it is" is not suitable for the decent person; it worries him. He is well aware that any explanation, any argument in favor of the "gift" is merely a cowardly attempt at self-justification and salving his own conscience.

And so we have returned to the question that started this conversation: can an honest person act against his conscience if circumstances force him into it?

Circumstance is a matter of an event, and an event is blind. And a person must interpret his own actions and must think about the moral meaning of each of his acts. He is also obliged to think and not to overstep that line. Only maximum consideration is acceptable for the conscience.

NATIONAL

IMPORTANCE OF ECONOMIC INCENTIVES IN AGRICULTURAL PRODUCTION

PM311115 [Editorial report] Moscow SOVETSKAYA ROSSIYA in Russian 26 August 1983 First Edition front-pages a 1,800 word "Editor's Opinion" article by V. Mikhaylov, deputy editor for agriculture, under the heading "Business Partnership." Mikhaylov notes:

"Specialization is gaining ground in agricultural production, the number of participants is growing, and the mutual relations and coordination between them increasingly determine the efficiency of their efforts. Quite a few complications arise. At times private, departmental interests overshadow the main common aim."

He reports that SOVETSKAYA ROSSIYA is conducting a study into the organization of vegetable supplies to the population. "Reports from local level show that there are changes for the better, but they are not fundamental and there are many shortcomings." Both the vegetable growers and trade organizations now come under the RSFSR Ministry of the Fruit and Vegetable Industry, but the unification has been carried out primarily on an administrative basis and economic incentives which would induce the two partners to subordinate their activity which would induce the two partners to subordinate their activity to the interests of the consumers have not yet been found. Mikhaylov states: "Vegetable growers are still more interested in gross output than in quality and range. Trade organizations, conversely, frequently hold up the delivery of vegetables to shops in an effort to sell less for a higher price: this is easier and more convenient for them."

"As you can see, efforts to achieve the necessary changes are hampered by the old habit of solving the problems presented by life through purely administrative means. Some say that once orders and instructions are being issued by a single center, all contradictions should disappear. This does not happen in reality. For this reason the CPSU Central Committee June (1983) Plenum called for a more active shaping of the new type of economic thinking which aims at initiative and socialist enterprise, enhanced responsibility, and a creative search for ways which lead to the best possible national economic results at the lowest cost.

"The economic way of thinking, it does without saying, accords with economic methods of leadership, and to master these it is necessary to discard a number of previously established concepts, that is, also to prepare oneself psychologically. The most important thing now is to ensure that the partners

engaged in the implementation of the Food Program find it economically inexpedient to measure work by intermediate indicators. They must coordinate all of their steps with allied enterprises and gear them to the productivity of the fields and farm units. The reason for the existence of organizations which serve agriculture consists wholly and entirely in ensuring by every available means the enhanced productivity of livestock and agricultural land.

"These propositions, repeatedly prove in practice, form the basis of the resolution of the CPSU Central Committee and the USSR Council of Ministers 'On Improving Mutual Economic Relations Between Agriculture and the Other National Economy Sectors.' Its aim is to enhance the responsibility for increased production of agricultural output of enterprises and organizations which serve agriculture and to boost their interest in the efficiency of this production.

"Let us size the situation: in order to boost interest in the national economic end result it is sufficient to make pay directly dependent on this result; given this, it is possible that the profits of the partners in agricultural production will not increase and it is even quite likely that they will decrease here and there. The resolution cites the normative of overall profitability (normativ sovokupnoy rentabelnosti) as the criterion to be applied in deciding who should be doing what. This is the only criterion for judging what is ultimately advantageous or disadvantageous for the state."

The article then gives details of two examples of this approach, namely the industrial processing of green flax instead of this work being carried out by farms, and small-job, low-profit land reclamation work in Tyumen Oblast. Mikhaylov concludes by calling for "unreserved industriousness and staunch work" not only among farmers, but among "all who are called upon to back up their work and help them."

CSO: 1800/33

NATIONAL

IZVESTIYA RESPONDS TO READERS' LETTERS ON ATHEISM

[Editorial Report] PM181421 Moscow IZVESTIYA in Russian 17 August 1983 Morning Edition publishes on page 3 a 2,100-word article by candidate of philosophical sciences E. Filimonov entitled "Why Jupiter Is Angry," The article draws on readers' responses to an article which the author published in IZVESTIYA 2 years ago entitled "What is Happening to Religion, Its Rites and Traditions Nowadays?" The readers' letters "point to shortcomings in atheist propaganda, its neglected state in a number of places, the lax attention to this sector of ideological work on the part of a number of party, trade union, and komsomol organizations, and the poor organization of atheist education in schools." The writer of the article says that a few letters were received from believers indignant at atheist propaganda, but the majority were from people calling for the struggle against the influence of religion to be intensified.

While pointing out that "interest in religion and the church and in their role in the history of the people's cultural and social life sometimes assumes unhealthy features in a section of young people," E. Filimonov goes on to say: "Of course, it certainly does not follow from this that interest in the history of religion and its role in modern ideological, political, and spiritual life, in ancient monuments and icon painting, in church architecture and music is a negative phenomenon meriting censure. Certain readers ascribed to the author an attempt to revive 'the atheist nihilism of the 20's and 30's,' assuming that 'even a tour of the "Golden Circle" [tourist circuit of Moscow--fbis] is suspicious' (b. London, Moscow). I would like to say the following in this connection: Without knowledge of the history of religion and the cultural legacy of the past (including religious monuments, church architecture, music, and so forth), without knowledge of the real role of religion and the church in history and the people's political, spiritual, and cultural life it is impossible to really master a scientific-materialistic world outlook and form scientifically substantiated atheist convictions."

The author of the article goes on to say that some readers claimed that there is no real harm in religion and that "despairing people should not be prevented from finding consolidation--albeit illusory--in religion." This, he says, is "a dangerous delusion," and "one must not underestimate the harm of

religion under the conditions of a socialist society, for, despite the changing social and political conditions of its existence and the loyal and patriotic stand of the overwhelming majority of the clergy, it has not lost its chief function as the 'opium of the people.'"

E. Filimonov points out that "religion leads a person into a world of illusion and illusory hopes, consolidates alienation, depreciates a person's social essence, and cultivates customs and traditions which run counter to the moral values of the Soviet way of life." But he concludes by emphasizing that "atheist propaganda is a struggle against religion, not against believers."

CSO: 1800/8

NATIONAL

PILOT THWARTS HIJACK ATTEMPT, NEDELYA REPORTS

[Editorial Report] PM071529 Moscow NEDELYA in Russian No 35, 29 August-4 September (signed to press 31 August 1983) carries on page 6 a 1,800-word article by Igor Gaspl under the rubric "Obeying the Laws of Courage" and entitled "No. 65112 changes course," describing the attempted hijack of the Moscow-Tallinn Flight No. 2113--a Tupolev-134 with a 6-man crew and 70 passengers aboard--on an unspecified date, by two unnamed males, one of whom is described as "long-haired." About 1 and 1/2 hours' flying time from Tallinn, the author writes, over the Velikiye Luki area at an altitude of 30,000 feet, the pilot was ordered to change course for London or Oslo, or else the aircraft would be blown up by the detonation of explosives attached to the person of one of the hijackers. Pointing out that the aircraft lacked sufficient fuel to reach either destination, the pilot persuaded the hijackers to agree to a refueling stop, ostensibly in the Finnish city of Kotka. The plane landed at a Leningrad airport. On touchdown, Gaspl continues, the captain surprised the hijackers and, after gunshots were fired, the hijack attempt was foiled. No information is provided concerning the would-be hijackers' fate. The article concludes with the text of a message of appreciation from B. P. Bugayev, USSR Minister of Civil Aviation, commending the crew members for their courage and composure.

CSO: 1800/8

REGIONAL

SIBERIAN RIVER DIVERSION BOOSTED AT TASHKENT ROUNDTABLE

Tashkent OZBEKİSTON ADABIYOTI VA SAN'ATI in Uzbek 1 Apr 83 p 2

[A roundtable discussion recorded by A. Ibrohimov: "When Will the Siberian Rivers Come?"]

[Text] Good news has come from Moscow: The USSR Gosplan has approved the summary report of a state commission of experts concerning the diversion of a portion of Siberian river water to Central Asia and Kazakhstan. In connection with this the editorial office of the newspaper OZBEKİSTON ADABIYOTI VA SAN'ATI held a roundtable discussion between a group of noted writers and top irrigation scholars. Taking part in the discussion were Viktor Abramovich Dukhovniy, director of the Central Asian Scientific Research Institute for Irrigation imeni V. D. Zhurin Order of the Red Labor Banner, Abbosjon Usmonovich Usmonov and Robert Maksimovich Gorbachev, senior scientific associates of this institute, Sa'dulla Karamatov and Oktam Usmonov, secretaries of the board of the Uzbek SSR Union of Writers, Asqad Mukhtor, republic people's writer, Odil Yoqubov, Chief Editor of the newspaper, and newspaper personnel.

O. Yoqubov: "Water is the source of life. It would be difficult to imagine life without water. That's why the struggle for water is also the struggle for life. Already in ancient times our ancestors achieved an irrigated farming culture. Already in the first millennium before Christ rather large irrigation systems were built and irrigated farming was developed along the Amudarya. Already in the third and second centuries before Christ canals were dug and dams and reservoirs were built in the Tashkent valley. It is not idly said that honored is he who brings water. It's sufficient to recall here the epic "Farhod va Shirin" of our forefather Alisher Navoi."

A. Mukhtor: "Similarly, it's also known that Alisher Navoi had numerous irrigation ditches dug and dams and bridges, reservoirs and levees built."

O. Yoqubov: "True, these are historical facts. But our people's age-old desire for an abundance of water only began to be realized fully in the years of the Soviet government. In 1918 our genius Vladimir Il'ich Lenin signed the Decree providing for the formation of irrigation works in Turkestan and the allocation of 50 million rubles for this. Ultimately, our people's prosperity in water began with this Decree, and the genius Valdimir Il'ich Lenin stood at the head of this great, one could say meritorious, deed."

"The CPSU Central Committee and the Soviet government have paid a great deal of attention to the development of an irrigated farming culture. This includes the special focus of the 26th CPSU Congress and the May 1982 Plenum of the CPSU Central Committee on works aimed at further developing and perfecting irrigated farming. The adoption of special resolutions concerning measures for scientifically studying the question of the diversion of a portion of Siberian river water to Central Asia and Kazakhstan is also the logical continuation of the agrarian policy being consistently implemented by the CPSU Central Committee. Our authors also have a considerable share in the raising of this great issue of world significance. But, whereas literature has dealt with the moral side of this issue, our party and soviet workers and scholars have pondered the practical means of making this great work a reality."

V. Dukhovniy: "True. Bringing a portion of Siberian river water to Central Asia is not an idea that has come into existence overnight. This is an extremely complex and important question that has been giving rise to debate within the scientific community since the years 1949-1950. Numerous articles on this question appeared in the press in those years. Over 15 years 150 scientific research and planning organizations (23 of these are scientific research institutes subordinate to the USSR Academy of Sciences) have conducted research and produced draft plans on this important question. The product of these was the formulation of the technical and economic basis for diverting a portion of Siberian river water to Central Asia.

"The thing is, the soil of Central Asia is quite fertile and sun-sufficient. The soil of Siberia is not so productive. There is considerably less heat from the sun, but water is abundant, so much so that it has produced swamps. Already in the past century the great scholars Davidov, Vernadskiy, and others, had scientifically proven that a portion of Siberian river water can be brought to Central Asia. It has become known that at one time Siberian rivers flowed not to the north but to the south. One can cite the Turgay Bend as evidence of this."

S. Karomatov: "So one could say that the Turgay Bend was the bed of an ancient river?"

V. Dukhovniy: "Right. A part of the water of the Ob River in the region of Belgor'ye Station, that is, a volume of 25 cubic kilometers water annually (this amounts to half the Syrdarya) would be diverted first toward the Turgay Ben, then in the direction of the Aral Sea, from there toward Dzhusali, where it would be carried over the Syrdarya and finally reach the bank of the Amu-darya at Yumurtov Village. The diversion of 25 cubic kilometers water to Central Asia annually will have almost no detrimental effect on water needs along the upper and middle courses of the Ob and Irtysh Rivers. Subsequently, that is, after this amount of water has been brought to Central Asia and begun to be exploited, this measure would be studied from all sides. After that, it's possible that a plan for diverting 60 cubic kilometers water annually to the RSFSR, Central Asia, and Kazakhstan, could be implemented.

"The general length of the canal will be 2,500 kilometers. It will be built in four parts. The first two sections will be dug a distance of 573 kilometers from Belogor'ye Station and will flow along the left bank of the Irtysh River and then along the right bank of the Tobol River. Ten pump stations will be built on these two sections. With their help the water will be elevated 110 meters."

O. Usmonov: "That means this work will be quite easy. It's well-known that water in the Karshi Canal, which is not so long, is elevated 130 meters...."

V. Dukhovniy: "The land through which the canal will pass consists of low plains. This is the primary and important factor in its cost being low. The third section of the canal will go from the Turgay Bend up to the Tegiz Reservoir. The part from this reservoir up to the Amudarya will be the fourth section.

"In summer 1,000 cubic meters water per second, and in winter 600 cubic meters water, will flow through the canal. The general capability of all pump stations of the canal will be around 2.7 million kilowatts.

"To build the canal 6 billion cubic meters soil work and 15 million cubic meters concrete and reinforced concrete work will have to be done."

A. Mukhtor: "One should stress that when the time comes a rich experience has been accumulated in our country in building canals big and small. Our experience in building the Dnepr-Krivoy Rog Canal in the Ukraine, the Great Stavropol', Saratov and Kuybishev Canals in the RSFSR, the Irtysh-Karaganda-Dzhezkazgan and Great Alma-Ata Canals in Kazakhstan, the Great Chu Canal in Kirgizstan, the Great Fergana, Hungry Steppe, Karshi, Amu-Bukhara, and other canals in our republic, will come in handy this time, too."

V. Dukhovniy: "Won't it, though! It's not idle praise to say that Uzbekistan's irrigators and ameliorators march in the most forward ranks of our fraternal colleagues. Centuries of experience and traditions also have a proper share in this, of course.

"It's estimated that 12.5-13 billion rubles will be spent on canal construction, 20-22 billion rubles on general structures. When the canal is launched 4.6-4.9 billion rubles income will be made from it annually. It's projected that its cost will be recovered in just five to six years. With the 25 cubic kilometers water that will be diverted an additional 4.1 million hectares land in the RSFSR, Kazakhstan, and Central Asia, will be irrigated. Uzbekistan will dispose of 18 cubic kilometers of that 25 cubic kilometers water."

A. Usmonov: "Excuse me, Viktor Abramovich, here I would like to say a few words. That is why the party organization and government of our republic attaches such enormous significance to the implementation of this measure. Because the future of Uzbekistan depends on water. Presently more than 17 million people live in our republic. At the beginning of the 21st century this figure will be about 35 million. Presently there are 2,400 cubic meters water per person in Uzbekistan, compared to 9,000 cubic meters water country-wide. You can see that is nearly four times less in our republic. Each

person needs one ton of grain to live, 1,000 cubic meters water is needed for one ton of grain. To grow one ton of field or vegetable produce requires 1,700-1,800 cubic meters water, and the amount needed to grow cotton is 3,000 cubic meters water. Now, won't you please continue, Viktor Abramovich."

V. Kukhovniy: "True. These facts are quite valid. It takes a great deal to grow cotton. But we'll deal with this later on. The last decade has confirmed the necessity of bringing a portion of Siberian river water to Central Asia. Because some scholars are prone to guess-work and will not budge from the idea that if Siberian river water is diverted to Central Asia ecological changes will take place in this place and that place, and that these will lead to terrible consequences, they've caused the work to drag. Robert Maksimovich, you could speak to us best about this."

R. Gorbachev: "Gladly. Each year 500 cubic kilometers water flow through the Ob and Irtysh Rivers, and of this it's contemplated to divert only 25 cubic kilometers water to Central Asia. So disaster will not befall the Siberian climate and natural order because of this measure. When we come to the Central Asian climate and natural order bringing water from Siberian rivers will have a positive effect on the land's climate and natural order. The climate will become moderate. The water volume in our water basins will be preserved, with the exception of the Aral Sea, and nearly two million hectares additional land will be irrigated."

V. Dukhovniy: "Absolutely correct. Two possibilities for the date of building the canal and handing it over for use are presently being contemplated: 1995, or 2005. It is planned that 800-900 rubles work will be carried out annually."

O. Yoqubov: "When would the work begin?"

V. Dukhovniy: "We hope that work will begin on the bank of the Ob at the end of this five-year plan."

O. Usmonov: "If we compare this canal with BAM, which is one of the greatest structures of our century, what sort of scene confronts us?"

A. Usmonov: "First of all it surpasses BAM's transportation function. This canal will serve land reclamation and plentitude. The unproductive consumption of water by ground absorption and evaporation will be considerably less in it than in the Karakum Canal."

O. Usmonov: "What thoughts are there abroad concerning the moral side of the construction of the canal?"

V. Dikhovniy: "First, one must stress that construction of this canal is an internal work, an inviolable work. True, five or six years ago articles were printed in the Italian press stating that if Siberian river water were diverted to Central Asia it would have a disastrous effect on the temperature of the Arctic Ocean. This is nothing else than nonsense. Because it's absurd to say that diversion of only 5 percent of Siberian river water to the south will affect a climatic change in the Arctic Ocean. Also, there is not a single international law that will be legally or morally violated."

"The Central Asian economy depends above all on agriculture. Water is the life-blood of agriculture. That's why we irrigation scholars also know that bringing water from Siberia is an extremely necessary task. This canal will be a green belt between Siberia and Central Asia."

O. Yoqubov: "Viktor Abramovich, would you now answer a question? Fine, Siberian water would come in 1995 at earliest or 2005 at latest. What work should we do in irrigation in this land, and what kind of preparations should we make?"

S. Karomatov: "Perhaps we have internal reserves?"

V. Dukhovniy: "Understood... It's better that Robert Maksimovich answer this question."

R. Gorbachev: "The land has its own law. This law is rigid. It will not change. If plants get too much or too little water that disrupts nature's law and it's impossible to get the expected result. Even after water is brought from Siberia it will be necessary to consume water economically. Irrigation--this is entirely an art. We must put a check on unproductive consumption of water through ground absorption and evaporation and on turning spill ponds into lakes. There's a lot of irrigated land in Central Asia, including in Uzbekistan, but water is scarce. No matter how efficiently we use water, by the year 2000 the water shortage in the Central Asian republics and Kazakhstan will be powerfully felt, and this is something that will reduce national incomes in these republics and have a detrimental effect on the material provisioning of the population. That's why bringing water from Siberian rivers is extremely necessary. In the years 1974, 1975, and 1982, the water shortage that occurred in Central Asian republics resulted in 1.7 billion rubles harm to the economy. A water shortage even reduces the production of electric power."

S. Karomatov: "Abbosjon Usmonovich, it's known that for several years now the annual total yield of cotton in our republic has been around 6 million tons. Is this figure going to stay at this peak due to the scarcity of water? Or, is the potential greater?"

A. Usmonov: "I should tell you that the idea that there is some additional source of water is a very relative concept. In general, sources of water, including sources of water in Central Asia, whether these are flowing, underground, or pools, are integrally connected with each other. Here, so that readers will understand, the example of adjoining containers in physics can be cited. True, we could also increase our cotton to over 6 million tons. We have a little reserve of water from the Syrdarya and Amudarya that we could use for this. But is this really necessary? That's the thing. After all, we should also develop the cultivation of fruits and vegetables. Considerably less water is consumed for those fields than for cotton cultivation. Similarly, fruit and vegetable cultivation require a larger labor force than cotton cultivation. The labor force is constantly increasing far more in Central Asian republics, including in Uzbekistan. Statements were made about this in the report of the CPSI Central Committee to the 26th Party Congress. Were we to continue the overall development of all fields of agriculture the demands and requirements of the population would be much more fully satisfied."

V. Dukhovniy: "Of course in this area much depends on the initiative and competence of leaders of rayon party and soviet organizations and of all agricultural specialists and workers."

S. Karomatov: "What you say is true, Viktor Abramovich. This could also be confirmed by the example of the activities of Bukhara Oblast party and Soviet workers and agricultural specialists. I have gathered material for a new novel called "The Last Sand Dune." I have also studied the work and experience of the brave people who are reclaiming Bukhara's virgin and waste lands. However, I learned that Bukharans are consuming more water than those in the Hungry Steppe and Fergana. I'll cite examples. Consumption of water per hectare land is 17-18,000 cubic meters in Bukhara, 15,000 cubic meters in Fergana, and 10-10, 700 cubic meters in the Hungry Steppe."

R. Gorbachev: "Your calculations are absolutely correct. Specialists who are expert at the job are able to reduce the consumption of water per hectare. For example, in Akaltyn Rayon only 6,800 cubic meters water per hectare is being consumed, yet more than 35 centners cotton per hectare is being produced."

A. Usmonov: "It's still an incorrect idea that the more one irrigates the higher the cotton yield. Excessive irrigation reduces the strength of the land, and by leaching out its mineral substances that plants needs leads to reduction of productivity. One can recommend using the norm of around 10,000 cubic meters water per hectare. Achieving this is one way to efficiently utilize water."

S. Karomatov: "What is the future of the use of underground water?"

V. Dukhovniy: "Above all, the unproductive absorption of underground water must not be permitted. There are many measures for this."

O. Usmonov: "Have you also been engaged in the study of the Aral Sea and the canal's effect on its environment?"

R. Gorbachev: "We definitely have! For a long time we've been scientifically studying the climate, plant and animal world, and sand movement of the territory in a 300 kilometer radius around the Aral Sea."

A. Mukhtor: "Can bringing a portion of the Siberian river water to Central Asia prevent reduction of the water in the Aral Sea?"

V. Dukhovniy: "Only partially. The spill water that flows to the Sarykamish Massif could be diverted into the Aral Sea. This would also help the Aral Sea."

O. Yoqubov: "Will the Aral Sea be preserved?"

V. Dukhovniy: "In general, yes. But with a smaller volume."

S. Karomatov: "There are numerous reservoirs in Central Asia. What is their place in eliminating the water shortage?"

A. Usmonov: "Presently we have reservoirs like Norak, Tukhtagul, Andizhan, Yuzhniy Surkhan, and Tallymardzhan. The water collected in them over many years was used up last year. This year the water shortage in our republic alone is expected to be 4.5-5 billion cubic meters."

V. Dukhovniy: "That means that bringing a portion of Siberian river water to Central Asia is very necessary. This is a measure possessing enormous economic and social significance. By virtue of it the appearance of Central Asian republics will be further beautified, the national economy further developed, production forces further intensified. Conditions for implementing important socioeconomic measures will be brought into existence. An additional base for more fully satisfying the demands and requirements of our country's population for agricultural products will be created. In particular, numerous new farms and many new population sites will be built in the Central Asian republics and southern Kazakhstan. The climate of the Aral Sea basin will be made considerably more moderate. In all four million additional hectares of land will be reclaimed. On this land countless cotton fields, rice paddies, vineyards, and orchards will be planted, and an important base for the development of animal husbandry will be created. Again, the economic productiveness of the plan is such that it will expand the irrigation network in Central Asia and Kazakhstan, and this in turn will serve as a strong base for the intensive development of the agroindustrial complex. Already before the year 2000 the local water resources in Central Asia and southern Kazakhstan will be appropriated. That's why it's expedient to divert a portion of Siberian river water to this area before that time."

R. Gorbachev: "It's estimated canal construction will take 12-15 years. The time for making preparations is the next five years."

O. Yoqubov: "Construction of the canal will be a great event in our economic and social life. As we said not long ago republic authors also have a role in making this historic event a reality. In particular, our noted author Sharaf Rashidov has devoted a great deal of attention to this issue in his articles and journalistic publications."

V. Dukhovniy: "Sharaf Rashidovich has rendered much assistance to us scholars in this issue. We would not be wrong if we said that his help and his ardent speeches at congresses have been a great stimulus in this work."

S. Karomatov: "Of course. We authors heartily support the canal construction. This is a shining manifestation of Soviet humanism. We must sing of this great event in our works and make an appropriate contribution with our pens to the successful realization of these glorious plans. The newspaper OZBEKISTON ADABIYOTI VA SAN'ATI has done a very good deed in organizing this discussion. I think that the work begun will continue in a consistent way. Above all, we hope that we will read on the pages of our beloved newspaper future announcements of good news and new information about the canal construction, as well as sketches of the courage of our future labor heroes."

O. Yoqubov: "Thank you for your confidence and support. The collective of the editorial office, together with the editorial college, will seriously

reflect on this and will outline plans for the future. It's known that our authors, such as Sharaf Rashidov, Nazir Safarov, Mirmuhsin, Rahmat Fayziy, Yoldosh Shamsharov, Said Ahmad, Ibrohim Rahim, Ramz Bobjon, Hamid Ghulom, and Maqsud Qoriyev, have created many good works about our people's struggle for water. Construction of the new canal will give birth to new labor heroes and along with this bring new heroes into our literature. Our discussion is a first step in this area. In the name of the editorial college and the creative collective of the editorial office I would like to express appreciation to all of you for the interesting discussion."

9439

CSO: 1836/101

REGIONAL

AZERI, RUSSIAN LECTURES AT BAKU OIL INSTITUTE

Baku VYSHKA in Russian 12 May '83 p 4

[Notice of lectures at Baku Oil Institute, Azerbaijan: "Announcements"]

[Text] Ministry of Higher and Secondary Specialized
Education AzSSR
THE AZERBAIJAN ORDER OF THE RED BANNER OF LABOR OIL AND CHEMISTRY INSTITUTE
INSTITUTE IMENI M. AZIZBEKOV

Wishing to provide better professional orientation to working youth and high school graduates, including persons who have through questionnaires expressed their desire to study at AzINEFTEKHIM, and to offer help in choosing a future profession, the Azerbaijan Oil and Chemistry Institute

WILL HOLD AN OPEN HOUSE

During this period school leavers can acquaint themselves with the institute's departments, its rules of admittance and the entrance examination process, as well as attend a series of popular science lectures.

20 May at 12 am

"The role of mineral hunters in the development of the country's raw material base" (in Russian).

Lecturer: Professor T. A. Mamedov, department head, "General and historic geology and hydrogeology".

Auditorium No 131

"Oil and the sea" (in Russian).

Lecturer: Academician, Academy of Sciences AzSSR P. M. Gulizadeh, department head, "Drilling of oil and gas well".

Auditorium No 1225

"The role of the engineer in the scientific and technological progress of mineral deposit exploitation" (in Azeri).

Lecturer: Professor A. M. Khasayev, department head, "Exploitation of mineral deposits".

Auditorium No 1503

"The role of the gas industry in the energy balance of the country" (in Azeri).

Lecturer: Professor E. S. Sadykhzadeh, department head, "Exploitation of gas and gas condensate deposits".

Auditorium No 1530

"Training specialists for the oil-refining industry" (in Russian).

Lecturer: Professor P. D. Shikhalizadeh, department head, "Oil chemistry and technology".

Auditorium No 462

At 2 pm

"The development of the polymeric materials industry in the republic" (in Russian).

Lecturer: docent Ya. M. Bilalov, department head, "High-molecular compounds technology".

Auditorium No 452

"The prospects for the development of oil-field equipment in the USSR" (in Azeri).

Lecturer: Professor K. S. Aliverdizadeh, department head, "Oil-field mechanics, machines and mechanisms".

Auditorium No 1107

"Modern machinery for processing petrochemical products" (in Russian).

Lecturer: docent R. A. Lemberansky, department head, "Oil and petrochemical apparatuses and equipment."

Auditorium No 462

"The expansion of the role of economic cadres in the development of the national economy" (in Azeri).

Lecturer: Dr. of Economic Sciences, S.S. Agayev, department head, "Industrial economics, enterprise organization and planning."

Auditorium No 614

21 May at 12 am

"Energetics, the motive force of the national economy" (in Russian).

Lecturer: Professor I.E. Ibragimov, department head, "Electric power stations."

Auditorium No 313

"The prospects for the development of energetics in the Soviet Union" (in Russian).

Lecturer: Professor A. M. Kerimov, department head, "Electrical grids and systems".

Auditoriaum No 502

"The prospects for the development of electrical machine building in the republic" (in Russian).

Lecturer: docent T. K. Kasumova, department head, "Electrical machines and apparatuses."

Auditorium No 306

"The modern condition and prospects for the development of automatics and telemechanics" (in Azeri).

Lecturer: Professor I. A. Nabiiev, department head, "Automatics, telemechanics and electronics."

Auditorium No 1627

At 2 pm

"The role of information and measurement systems in the development of the national economy" (in Azeri).

Lecturer: corresponding member of the Academy of Sciences AzSSR T. M. Aliyev, department head, "Information, measurement and computer technology."

Auditorium No 238

"Applied mathematics and its role in the development of science and technology" (in Russian).

Lecturer: Doctor of Physical-Mathematical Sciences V. G. Pirmamedov, department head, "Applied mathematics"

Auditorium No 1324

"The role in the national economy of the specialists on electric drive and automation of industrial machinery" (in Russian).

Lecturer: Professor B. M. Plyushch, department member, "Electric drive and automation of industrial machinery".

Auditorium No 313

"Thermoenergetics today and in the future" (in Russian).

Lecturer: Professor K. M. Abdullayev, department head, "Steam and gas turbines and thermal electric power stations."

Auditorium No 626

All those who wish to attend are invited.

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REGIONAL

BOOK ON KAZAKHSTAN BAPTISTS EXCERPTED, FAVORABLY REVIEWED

Moscow NAUKA I RELIGIYA in Russian No 7, Jul 83 (signed to press 9 Jun 83)
pp 22-25

[Excerpts of book "Liki Baptizma" (Baptist Faces) by Aleksey Anan'yevich Sulatskov, "Izdatel'stvo Kazakhstan," Alma-Ata, 1982, with review by I. Derzhiyev, honored cultural worker of the Kazakh SSR, and V. Ushakov, docent at the Alma-Ata Institute of the National Economy]

[Text] The Alma-Ata journalist Aleksey Anan'yevich Sulatskov has been working on atheistic propaganda for 30 years. His book "Na Iskhode Nochi" [At the End of the Night], "Sem' tainstv" [Seven Mysteries], and "Pishut pis'ma provokatory" [The Procurors Write Letters] received recognition from readers, were positively evaluated by the central press, and were noted at the All-Union Competition for Popular Science Literature and the competition of the Union of Journalists. Sulatskov's creative work successfully combines the professionalism of a journalist, the temperament of a sociopolitical writer, and the thoroughness of a researcher. These characteristics are also fully present in his new book "Liki Baptizma" [Baptist Faces] (Alma-Ata, "Izdatelstvo Kazakhstan", 1982), which is written in the form of socio-political studies. A. Sulatskov's new work is intended both for propagandists of atheism and social scientists and for the mass reader, including believers.

We offer below for the reader an excerpt from the book published in its journal version, as well as thoughts on the book by I. Derzhiyev and V. Ushakov.

[Excerpt from book]

An analysis of the behavior of the Baptists in their communities and of their relations with the "world," with non-Baptists and their reactions to the influence of the atheistic community produced such varied results that it sometimes seemed impossible to identify their main psychological traits. The spiritual makeup of an adherent of Evangelical Christian Baptism would appear to be woven from complete contradictions. Biblical texts tell him, on the one

hand, to belittle himself, to be humble before God and people, but on the other hand they assert that God himself speaks through their mouths. Whereas, following the teaching of the Gospel that "blessed are the poor in spirit" he considers all art trash, yet on the other hand he will suddenly begin quoting Byron, Oscar Wilde, Dostoyevsky, and Tolstoy. In the heat of missionary competition the Baptists wage very harsh polemics, but at the same time they do not preclude fraternizing with sects such as the Adventists with whom they were never at peace in Old Russia. First they put themselves forward as rationalists ("The Soul Needs Knowledge" and "Try Everything and Hold to the Good"), and then suddenly they begin preaching such mystical ideas as "worlds of angels" where "there are infinite legions of angels," where "one-third of them fell away from God, taking with them one-third of the stars from the sky."¹ This gives you the true feeling of Medieval scholasticism 1,000 years ago. They are kind and generous when people listen to them silently, but extremely tense when they are in the position of listening to an opponent.

Nonetheless, characteristic features emerge from this kaleidoscope of antitheses (and many more of them could be given). In our literature, it appears that only A. N. Chanyshhev, in his study of the books "Pilgrimage to the Celestial Country" and "Grace Abounding to the Chief of Sinners" by John Bunyan, the prominent English religious writer of the Restoration period, has attempted to reduce them to a common denominator.²

In my inquiry as to the literary tastes of the Baptists I noticed many times that "Pilgrim's Progress" is one of the most popular books among them. The book itself has been rare for a long time, but it is recopied, reprinted, distributed, and read with a feeling of piety that is perhaps comparable only to the attitude toward the Bible. For them Bunyan's book (incidentally, they do not recognize the correct Russian spelling of the author's name) is a unique guide for self-education. Even today, 300 years later, contemporary believers seem to submerge themselves in a dream together with the author and follow the twists and turns of the author's hallucinating religious fantasies. The first part of this book is, in fact, simply a description of a dream. Bunyan dreams of a certain refugee. He carries a book in his hand and a burden on his back. The book is the Gospel, and the burden is his sin. He learns from the book that his city is threatened by devastation. He looks for the path to salvation. He becomes stuck in the Swamp of Despair. A fellow traveler, calling himself the evangelist, leads the refugee on to a narrow path far from the broad, well-traveled roads that tempt him. The path leads through the valleys of Humiliation and the Shadow of Death.

It should be noted that the description of the path has an abundance of details which hint bitingly at the despotic ways of England under Charles II and the stupid, corrupt legal system of that time. But the believer does not notice this rational essence. He follows the text guided by its allegories. Bunyan's fantasy casts a spell over the believer by the pilgrim's yearning to go through many obstacles and arrive at the gates of heaven.

¹BRATSKIY VESTNIK, No 4, 1964, p 17.

²A. N. Chanyshhev, "Protestantizm" [Protestanism], Moscow, 1969.

"Wake up!" you would say to such a reader. "Open your eyes to the world."

But a person who has been raised on the Bible and "Pilgrim's Progress," like Bunyan, already feels himself to be a wanderer on the path toward the Celestial Land. He needs fellow travelers, and so he looks for them. But you are not the Evangelist. And therefore -- what good is it? -- you are luring them on to broad and well-traveled paths that by no means lead to the gates of salvation. This kind of reasoning or something similar to it is typical of the Baptist. As a rule he sees and evaluates the real world, but he relates it to Bunyan's dream visions as the standard of what should be and what really is. Therefore, attempts to reach the rational aspect of his consciousness are harshly cut off. He is traveling along the "path of the Pilgrim" and if some difficulties arise, they do not have to do with the goal (that is clear to him: heaven), but only with choices: who is a suitable fellow traveler and who is not; which path is more true, and where can it be lost.

This is just one of the many distinctive features of Baptist psychology which must be known to understand the motives of their actions, behavior, and attitude toward life and people.

By no means everything in the Baptist communities lies on the surface. The tactics of propagation, the reformers of tactics, and the goals on whose behalf they work must be studied constantly. A competent assessment of the characteristics of a particular type of religious feeling and adjustments in atheistic work are impossible without this, to say nothing of forecasts of the future by the science of religion, for which there is always a need.

In this connection I recall an argument with a colleague. I was trying to convince him that there were signs of a rebirth of reformism, which appeared to have died out, in Adventism. My colleague did not believe this because he knew that the all-Union Center of the Organized Union of the Remaining Faithful Adventists, which operated in Dzhambul, fell apart back in the 1950's.

"Since that time there has been no reformism in our country," my opponent argued.

"But there are reformists who hide behind the banner of loyal Seventh Day Adventism," I persisted in my point.

The argument resolved itself. Some 18-24 months later a group of various reformists published a series of pamphlets announcing their new organizational unity.

This conversation forced me to look again at my records of meetings with Evangelical Christian Baptists and I saw once more that some of them showed an open adherence to the right wing of Evangelical Christian Baptism, while others stood with the loyal majority, still others had secret sympathies for the "right wing," and the final group was confused by the necessity of choosing. This mental turmoil does not sit well in the fixed scheme of the usual classification and indicates that we are dealing with living people, with their delusions and searches, sometimes quite active, although they continue to revolve around the same pivot, paths to salvation. And although the scope of searching is very broad and

includes an ever-increasing number of different novelties, this does not preclude attempts to return to "one's own circles."

These conclusions of mine were confirmed in my meetings with the young presbyter of the Balkhash Baptist Society. Our first talk took place in the early 1960's. In Balkhash believers usually responded to invitations by the Council of Atheists and went to the clubs and Palace of Culture of metallurgical workers for lectures and question-and-answer evenings and to the agitation point for meetings. They did not avoid conversations with propagandists either, and the propagandists visited their prayer building. This responsiveness was a good sign that the atheists had found a reliable entry into the society, based on sincere mutual interest. But it was precisely this natural character of the mutual interest that irritated the young presbyter. He could hardly restrain his impatient desire to be rid of the guests. But as it turned out, each time the guests had been invited by respected members of the society. Even after it was explained that these visits were in response to invitations, however, the presbyter would suggest indirectly, but nonetheless understandably, to the meeting that those who came "from the world" could not be good people. Recalling, as if it were relevant, that certain "people of the world" had once taken a part from his motorcycle, the presbyter threw out the biting remark: "I'll be back in a minute. I'm going to see if they haven't taken another part ..."

No, he did not have the guests in mind. God forbid, he would never go into personalities. But by this hint he was trying to put all "people of the world" in one group and in the same way separate them, the "chaff," from the "good wheat" -- his fellow believers. After all, it is essential in his life to keep the congregation thinking that they are the chosen and enlightened ones as contrasted with the deadly sinfulness of all nonbelievers.

Meanwhile the people whose efforts were transforming his own native worker community beyond recognition were talking with him. They said people should live and be happy, that life was getting better every day! The presbyter became nervous. It was no longer possible to do as his ancient teacher had done and, pointing his finger at the window and the darkness of the unlighted streets beyond, to say to the congregation:

"Abominable neglect ..."

And although the regular believers are not going against the leadership of the society yet, they are listening to the atheists and, just as important, they are visiting them. The eyes of the believers are gradually being opened. After all, the good words of the atheist are being backed up with good deeds.

In contact with the facts of everyday Soviet life the believer's idea of the Baptists as special people is more and more often recognized as a prejudiced idea. Living, active, and therefore true humanity is not found where Baptist moralists proclaim it to be. It is found on the field where the new world is being built and the conscious builders and defenders of this world are being indoctrinated. It was precisely the socialist transformations that sickened Arkhip Ivanovich, the organizer of this society. He had resisted them in every way he could all his life. Perhaps the young presbyter took this component of his attitude toward the world from his aged teacher? So I asked him:

"You talk about love as an exclusively Christian virtue. But what do you mean by it, this love, in terms of life and choosing a posture in life? Were the disaster of war to occur, what would you do?

"Some in the rear do more than others at the front," the presbyter said, evading a direct answer.

I could have forgotten about this talk. After all, I have had so many of them in the years since! But the presbyter himself would not let me forget. Three or four years later I and a group of comrades from the council of atheists went to another prayer meeting at the invitation of the same believers. The presbyter stood in the doorway, preventing us from entering:

"My kin have assembled here ... Outsiders have nothing to do here."

While we explained to the presbyter that this was not the way to greet guests, the people behind his back began talking noisily. One of the preachers came up to us. After glancing us over he extended his hand to one, and then to another. My colleague nodded toward the presbyter and asked the preacher:

"Would you please tell him that we received an invitation to visit the society from you during the question-and-answer evening at the Palace of Metallurgical Workers?

The preacher was a calm, reasonable person, and stated immediately:

"Brother, I did invite them. They are interested in our preaching, and you and I have nothing to be ashamed of ..."

The confused presbyter grumbled some more, but voices rang out from inside: "Let them listen ..."

But while retreating physically, so to speak, the presbyter did not give in on his principles. As before it was important to him to draw a sharp line between the believers and the atheists, and to pit one against the other. So now he tried to do this again. He had been unable to keep us out, so now when he took the podium he tried to extinguish any possible sympathy for us. His sermon was on a very common subject in Baptist groups: the love which fills the Christian heart and which "they" (here he nodded in our direction) do not accept and do not understand.

"I was a hooligan," the presbyter said. "I swore, drank, and smoked, and I received a reprimand for violating labor discipline. At that time 'they' considered me one of their own. That was because I did not differ from 'them' in any way; in 'their' opinion I was a good person."

The believers, who were used to listening to their preacher with reverence, glanced over at us. It became clear that some condemned us, while others pitied us as if we were cripples.

"But when I turned to the word of God and through it stopped smoking and drinking, 'they' immediately paid attention to me. They began 'discussing' me at

meetings. This was because I was now different from 'them' and that is why I am considered bad."

The presbyter knew what he was saying and he knew what he wanted: to create the impression that it was good there, in the prayer house, with him, the presbyter, but only bad and evil would be found with "them," the atheists. He again divided us into sheep and goats, into the world of light and the world of darkness. As reflected by the preacher through the militant apologetic prism of a polemical sermon, the Christian slogan of "God is love" turned into its opposite: after all, what person who is yearning for grace and goodness could love the carriers of evil!

Suddenly the amazingly pertinent thought of Ludwig Feuerbach, more psychological than philosophical, came to mind. This is how he explained the irreconcilable contradiction between Christian faith and Christian love: "God loves all people, but only because and when they are Christians or at least wish to be Christians. To be a Christian means to enjoy divine love, and not to be a Christian means to be the object of God's hatred and fury." Therefore, the logic of a consistent supporter of the church is as follows: "To love a person who does not believe in Christ means to sin against Christ and love his enemy. A person should not love that which God or Christ does not love. Otherwise his love will contradict the divine will and be a sin." Feuerbach, who traced the thinking of the Christian, had every reason to draw the conclusion that "faith destroys the natural bonds of humanity."³

Meanwhile Zinaida Makarovna Yes'kova, chairwoman of the council of atheists and a remarkably gentle and kind person, observed:

"You began with love, a lofty feeling that brings people together. And where did you end up? You separated everyone, divided them up into 'we' and 'they,' into 'ours' and 'theirs.' That is fine logic ... You were bad, but you say you were considered good. But then you yourself say that you were reprimanded for your behavior. But as everyone knows, you are not punished for good deeds. Therefore, you were bad, and that is how people saw you. But when you were punished they expressed a hope that you would reform. Therefore we see, don't we, that the people around you were good people?"

Some people in the hall began glancing around as if to say the presbyter was wrong.

Barely concealing his irritation, the presbyter retorted: "You always interpret our words wrong. Sulatskov here once distorted a conversation we had."

"Do you remember what the conversation was about?" I said, taking up the challenge. "Exactly how did I distort your words?"

³See L. Feuerbach, "Sushchnost' khristianstva" [The Essence of Christianity], Moscow, 1965, p 291.

"We were talking about the commandment 'Thou shalt not kill.' You described that talk wrong in your book."

I had a clear memory of that dialogue and, needless to say, a general idea of how it was presented in the book.

"Well," I suggested, "that is easy to check. Let us have the believers here judge us. I will put the same question. You talk about love, but what do you mean by it? Were the disaster of war to occur, what would you do?"

"Why pose such grim riddles?" The presbyter again evaded the question. "We pray for peace. There will be no war."

I tried to simplify the speculative situation and asked how he would act with a criminal who tried to break into his house.

"I would start to pray."

"Even if they were killing your relatives, your wife, your children?"

"The will of God controls everything ..."

"And what would you do if the events of 22 June 1941 were repeated? Would you fight for our country?"

"I would pray for it. I would be useful in the rear as well ..."

Certainly this was just a variation of the same pacifism about which Romain Rolland spoke negatively long ago: if peace means to "fold your hands" when there will be an attack (directly or indirectly against the USSR) or the plundering of some part of the earth, I say that I am an enemy of such peace. In short, the presbyter himself had confirmed in front of the meeting that the dialogue quoted by me in my book and our present one were identical.

I asked the presbyter: "Does this mean that from your point of view it is moral for some people to go into the trenches and others to the prayer building?"

The presbyter could no longer conceal his irritation: "No, probably just the opposite would happen. You would drive me to the front line, and you yourself would hide out here ..."

With her unchanging gentleness Zinaida Makarovna calmed the presbyter's irritation with a story about communist volunteers who were heroes at the front. She said that communists never hid in the corners. And the presbyter fell silent. But I wanted to know to what extent his view of an attitude toward the world had been passed on to the congregation. So I used the pause to ask the prayer assembly a question:

"Where would we be, in what kind of ovens and rotted prisons, if our entire front and rear had fallen on their knees before the fascists on 22 June, folding their hands, with prayers on their lips?"

"In that case, maybe there would not have been a war," one woman shouted out.

Another one started crying, "My son died in the war. For what? For what?"

The mother who was grieving for her son represented a pain that we all understand. But a mother who is not proud that her son did not spare himself in saving the country?!

What value does your native land have, the extremist Baptist preachers reason, if this world is a vale of sin despoiled by Godlessness and if the fatherland of Christians is in the sky, where the believer lives "in contemplation of heavenly bliss and the face of God."

Only one person in that packed room, the preacher who invited us (incidentally, a German by nationality), spoke respectfully about our native land:

"When my daughter asks me, because we are Germans, where is our native land, I tell her our native land is the Soviet Union. We are Soviet people."

But even this man did not conceal his non-resistance convictions: "The Commandment 'Thou shall not kill' does not order us to take up arms."

Concluding the discussion we asked the presbyter what he thought about his responsibility for teaching the society in this way. He answered:

"He who follows the Bible will always be right. But you do not respect the Bible. You want to destroy it ..."

"No. We see the Bible as a literary monument of past ages," my comrade was forced to renew the discussion. "It is an interesting monument for scientific study of the history of the human spirit with its flights and descents, its discoveries and its losses. After all, the whole point is how this monument is applied to our lives and for what purposes, what people with certain sets of beliefs prefer to see in it and take from it, how they interpret it, and how they express (or conceal) someone's interests with this interpretation."

The presbyter frowned. One of our group switched the conversation to another matter:

"You spoke of love, but you were angry at us although we came in good will. Is this supposed to mean that the society is being taught in a spirit of love?"

The presbyter nodded toward a wall decorated with an embroidered slogan: "God is love."

"But what kind of love is it?" We decided to ask the final question. "The Apostle Paul said of the New Testament commandment to love that it involves carrying out the commandments of the Old Testament, including the sixth commandment ('Thou shalt not kill'). This is the same love that did not prevent Moses and his fellow tribesmen from fighting neighboring peoples. But in the Epistle to the Romans the apostle speaks of love as obeying the law. What kind of law

was he talking about, civil law or church law? If it was the former, at another place the same Paul said: 'It is not for nothing that the chief carries a sword.' (Epistle to the Romans, Chapter 13, Line 4). And if it means the law of the religious corporation, the 26th Baptist Congress as long ago as 1926 decided to follow the law of the Soviet Republic on universal military service ..."

As we left the prayer buildings we had no doubt that after our departure the presbyter would try to neutralize the impression that our talk had made. Nonetheless we were left with a hope that we had given the audience food for thought, and not just in the short run.

The psychology of the contemporary Baptist is complex. New trends in it are colliding with established stereotypes, sometimes sowing the seeds of doubt as to the validity of established dogmas and other times, by contrast, providing new food for fantasy and extremism. To understand and evaluate these processes in time means to take a serious step toward finding a common language with the believers, and without this the discussion between believers and atheists often seems to run in two nonintersecting planes.

[Comments by I. Derzhiyev and V. Ushakov]

At one point in A. Sulatskov's new book the author is talking with a believer who has arrived in Kazakhstan concerning the "two types of Baptists" which he has found in the once unified community.

"Where the work of the late Arkhip Ivanovich is being continued by the Sh. brothers it is hard to recognize them as Baptists," the guest said desolately. "They are more like Jehovah's Witnesses, who are always seeing signs of the final days everywhere ..."

The name of Arkhip Ivanovich (like all the other names mentioned in this book) is the real name of a person, one of the religious leaders of the "old schism" whose worldview, in the expression of the prominent student of sectarianism A. I. Klibanov, took shape during the years of bitter class struggle in the countryside. He poured out eschatological gloom in his holy services, and this alienated a good half of the believers from the aged founder of the society. The newly arrived Baptist was delighted at the "great spirituality and lucid joy" which supposedly reigned in the society that had separated itself from the "gloomy elder."

This conversation reminded the author of a book of a scene which he had once witnessed. A certain worker meeting was highly critical of religious teaching taking place at construction sites and in the shop. The Jehovah's Witness and Baptist against whom the criticism was directed defended their right to preach with practically identical arguments. Why did these representatives of different, sometimes competing sects come together? It was because when their behavior aroused serious displeasure in the collective they felt the similarity of their worldviews. They were both natives of the area and openly disliked both the young city which had grown up since the early 1930's and those who were building it. "People group themselves according to the objective reality of their

lives," said V. D. Bonch-Bruyevich, "and this is also what defines their consciousness."⁴

The polemic which A. Sulatskov conducts with foreign anticomunists in his new book seems timely and successful to us. The attempts of our ideological enemies to declare that the schisms within the Christian sects are the result of "state pressure" are refuted in a way that is convincing for both atheists and believers.

The book has interesting pages which trace the genesis, history, and contemporary situation of the Baptists. Sociological findings are supplemented with the author's own observations. In particular, he correctly opposes the assertion that the Baptist movement is rapidly diminishing. Unjustified optimism can hardly be useful. It leads some people to think that atheistic work among believers is unnecessary, while it encourages others to step up this process by administrative measures. Having proven that such optimism is unfounded, Sulatskov speaks of the necessity of planned work and comes out against the incompetence of those ignorant atheists who allow themselves to get into disputes with believers without understanding either the psychology of the believer or the belief.

The book "Baptist Faces" is made up of thoughts and judgements about the more than 20 years of schism and the intersectorian and intrafamilial Baptist chronicle.

The vast factual basis makes A. Sulatskov's thoughts on the historical roots of the religious feeling of the Baptists and their current situation precise and convincing.

The author's accent on the idea that it is often extremely difficult to distinguish members of the particular schools within the Baptist religion also seems methodologically important. Therefore, atheistic work is impossible without solid knowledge of the science of religion. Judge for yourself. Suppose there are two societies in one city. One considers itself under the jurisdiction of the VSYeKhB [expansion unknown], while the other recognizes the so-called council of churches as its leader. But for some reason moderate old people feel uncomfortable in the former society, whereas demagogues whose preaching is often carried on in the aggressive spirit of the supporters of the STsYeKhB Council of Churches of Evangelical Christian Baptists⁷ are frequently given free reign. The atheists took a good look at this generally loyal society and saw that it also contained believers who were not entirely loyal and were backing up the extremists. They were publishing a small handwritten journal like the leaders of the council of churches; the little journal criticized the elderly believers harshly for their moderation and their lack of interest in the antisocial preaching.

In this connection A. Sulatskov's unique viewpoint concerning the classification of societies by their relationship to the VSYeKhB and the STsYeKhB deserves attention. For example, we asked A. Sulatskov why in some cases he did not condemn

⁴V. D. Bonch-Bruyevich, "Izbrannyye ateisticheskiye proizvedeniya" [Selected Atheistic Works], Moscow, 1973, p 292.

those who were in no hurry to register and at the same time recorded elements of violations of the law on religious cults in places where registration had already been done. The author referred to those pages in the book which talked about societies which, after forming, did not register for a fairly long time and thus would outwardly appear to be disloyal, while in fact they were clarifying their relations with the VSyeKhB and the STsYeKhB without hurrying. Groups were also found who posed the question of registration but did not demand that they be recognized as supporters of the council of churches. Therefore, formulating the question of registration, which is usually considered a criterion of loyalty, is not such an unconditional characteristic in actual fact. There were cases where groups of supporters of the STsYeKhB left registered societies. There are cases where loyal and disloyal societies exist in parallel in the same cities with very diverse and unstable mutual relations. And it is this diversity of nuances which necessitates a careful study of influences within the society and among societies. A. Sulatskov's book helps greatly in this study.

The book has interesting facts about the mission which the Baptists organized in the 1920's to work among the "heathens and Mohammedans" and on the traditions of sensational missionary work established by the "pioneers" of that mission. The memory of it is passed on from one generation of Baptists to the next by the tradition of family and society indoctrination. When the author analyzes the literature on Baptist "pedagogy," we can hear the echo of the same mission. Why does it continue to be heard today? In answering this question the author's advice leads us to consider the striving of the Baptists for what is called "early education" of the family, in the preschool years. When taking the child to his first class at school, the Baptist teacher reminds him of the following lines:

The prayers of our dads and moms
And the children's prayers are carried up,
So that at school amidst unbelief
We will not lose our holy faith.

A. Sulatskov captures the most subtle differences in the Baptist faith and emphasizes that, while their methods differ, the principal concern of all the Christian sects is the same:

Lead and guide our little ones
To Christ, who loves children.

"That which you have put in the child's soul before the age of seven," the teacher tells Baptist parents, "will be kept all his life. The best indoctrination of a child is the early years of his life. Treasure this time for teaching him to be a good Christian."

A. Sulatskov's book has many vivid pictures like this, accompanied by the author's profound reflections. By offering us his studies of the Baptists, the writer leads us, so to speak, around to the societies, both loyal and disloyal, familiarizes us with their leaders and active helpers, and analyzes denominational principles and the methods and tactics of preaching activity.

These studies of the Baptists are militant party-minded sociopolitical writing. His thorough knowledge of the history of the Baptists, the rich factual material

used by the author, and the vivid language make the book interesting not only for specialists, but also for a broad range of readers, especially, of course, those who are doing atheistic work. The book arms them with knowledge of the techniques characteristic of the leaders of the advocates of the council of churches. And for believers who have followed them out of ignorance, this book will open their eyes to kinds of guidelines that should not be followed. In this sense too Sulatskov's new book is deeply humanistic.

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REGIONAL

AZERBAIJAN GOSPLAN CONFERENCE ON LABOR UTILIZATION

[Editorial Report] Baku BAKINSKIY RABOCHIY in Russian on 11 Sep 83 carries on page 2 a 200-word report of a conference organized by the Azerbaijan SSR Gosplan devoted to working out a comprehensive program for the "demographic development and rational utilization of labor resources of Azerbaijan for the period up to 1990."

Managers of ministries and offices, major associations, academies of science and other scientific institutions and responsible officials from Goskomtrud and the republic Central Statistical Administration were all invited to attend. The chairman of the AzSSR Gosplan, A. N. Mutalibov, opened the conference and Z. A. Samed-zade, head of the Azerbaijan CP Central Committee Economic Department, participated.

RAYKOM CHIEF REMOVED FOR MALFEASANCE

[Editorial Report] Moscow SOVETSKAYA ROSSIYA in Russian 22 September 1983 publishes on page 2 a 1,700-word article entitled "Conscience and Bread" by special correspondents I. Podsvirov and V. Seliverstov. The article details a case of misappropriation of agricultural produce and informs about other irregularities involving party and government officials in Izobil'nyy Rayon of Stavropol' Kray. The "inertia of irresponsibility," the correspondents say, resulted in "great material and moral losses," and the raykom had engaged in creating an "illusion of businesslike activity." The rayon had become one in which there were "too many promise-makers and all sorts of red-tape mongers" who had forgotten about their real duties and responsibilities. The article concludes with the notice that V. N. Sul'zhenko, first secretary of Izobil'nyy Raykom, had been relieved from his post at a raykom plenum.

CSO: 1800/18

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